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ABSTRACT

This is a record of the proceedings of the First Faculty Desegregation Institute held at Bishop College. Included is a chronclogy of program activities (lectures, field trips, etc.). Position papers on intergroup relationships, disadvantaged children, race relations in America, and the nature of prejudice for the major part of the record. In addition, an evaluation of participants' responses is appended. Also included in the appendices are a description of participants, pictorial highlights, preliminary evaluation of the institute, and news coverage. [Not available in hard copy due to marginal legibility of the original document.] (RJ)

Sensitivity Training and Faculty Desegregation

Proceedings of the First Faculty Desegregation Institute held at Bishop College, Under the Provisions of Title IV, Section 404 of Civil Rights Act of 1964 and funded by a grant from the United States Department of Health, Education, and Welfare, 1969.

Naomi W. Lede', M.A.
Editor

Joseph T. Howard, Ph. D.
Director

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CONTENTS

Page

Letter to Director
Dr. M. K. Curry, Jr., President of Bishop College
Welcome Address
Dr. Charles L. Knight, Dean of Bishop College
Preface i
Program Activities ii
Why Bishop College For the Faculty Desegregation Institute?
Vice President Vernon McDaniel 1
A Special Training Institute on Problems of School Desegregation
Joseph T. Howard, Director of the Institute 2
Problem Identification and Institute Staff 5

PART I—POSITION PAPERS AND PROCEEDINGS...8
Intergroup Relationships
Charles A. Hunter 18
A Portrait of the Disadvantaged Child
Naomi W. Lede' 21
Curricular Concerns for the Days Ahead
J. L. Gibbons 32
The Teacher and the Act of Sensitization of the Individual Worth of the Child—Charles A. Hunter..... 36
Race Relations in the United States: Past, Present, and Future—Robert W. Sunderland 41
The Nature of Prejudice
Naomi W. Lede' 49
Summation
Joseph T. Howard 64

PART II—APPENDICES.....68
Description of Participants 69
Pictorial Highlights 72
Preliminary Evaluation of Institute 78
News Coverage 83

BISHOP COLLEGE
3837 SIMPSON-STUART ROAD
DALLAS, TEXAS
OFFICE OF THE PRESIDENT

October 1, 1969

Dr. Joseph R. Howard, Director, and
Participants in the
Faculty Desegregation Institute
Bishop College
Dallas, Texas

Dear Friends:

I sincerely regret that I was compelled, because of a prior commitment, to be away from the campus on July 14, 1969, to personally welcome you to Bishop College for the Faculty Desegregation Institute.

I am sure Vice-President Vernon McDaniel assured you of our continuing interest and concern in projects relating to group awareness on racial issues, for Bishop College is "obligated to create a climate that makes the most of learning experiences" affording exciting and challenging opportunities for leaders and followers of any generation, and especially during this transitional period.

It is very gratifying to learn that our college was given the unique privilege of producing facilities for the first effort of this kind in this area. Moreover, it is encouraging to know that the Institute was a successful one.

May I take this opportunity to invite each of you to make a return visit to our campus at any time in the future, whenever your time will permit you to do so.

My best wishes for continued success in all of your endeavors.

Sincerely yours,

M. K. Curry, Jr.
President

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Welcome to
Faculty Desegregation Institute

by
Charles L. Knight
Dean of Bishop College

I consider it a privilege to welcome you to Bishop College. For us, this is a momentous occasion. We have come to engage in introspection and dialogue concerning feelings, thoughts, attitudes, and action in the area of intergroup relations. As you know, it is not an easy task for us to examine our attitudes. It is not easy for us to see ourselves as we really are. It will not be easy for us to reconcile the real self with the ideal self. Many of us will continue to rationalize, many of us will resist change, and many of us will over compensate in an effort to relieve feelings of guilt. However, we are confident that your new insight will result in more effective human relations.

We are pleased to have many administrators as participants in this Institute. If we are to create a new atmosphere in each of our schools, it is necessary that we start with those persons who are policy makers and leaders. We have been told that the quickest way to change an institution is to change its leadership. Likewise, the quickest way to make an impact in the area of human relations in our schools is to sensitize persons in leadership roles.

It is our desire that the following three weeks will be one of the most provocative and stimulating periods of your life. We are also confident that Bishop College and the Dallas Independent School District together can provide a model for sensitivity training in metropolitan and urban schools.

Again, we are happy to have you with us, and I am certain this Institute will provide the stimulus for a creative response to problems relative to intergroup relations.

PREFACE

The vast civil rights legislation passed during the last decade created the necessity for social and cultural change in our educational world. We were left with a great legacy destined to introduce new problems and arouse the old ones rooted in false notions and a lack of understanding concerning various ethnic groups. The significance of these Proceedings lies in the efforts of a select group of educators who responded to the demands for greater understanding of ethnic groups, a step necessary for the legitimation of desegregated schools.

Throughout the preparation of these Proceedings, we were stimulated by a single promise made to participants of the Faculty Desegregation Institute; we had pledged to produce the materials and to disseminate ideas advanced in the "Position Papers" and discussion groups. Inasmuch as we have had to edit materials by the various contributors, the "I" and "We" used by the authors must not be construed as meaning that these individuals shoulder the blame for whatever errors are present. Any existing mistakes must be attributed to our inadequacies.

For a critical reading of parts of the materials prior to publication and for valuable constructive suggestions, we are indebted to these student assistants: Julia Boyd, Lucinda Jenkins, Patricia Carter, and Erma Duell. Mrs. Georgianne Nealy, secretary to the director of the Institute, assisted in the organization of the materials. President M. K. Curry, Jr. and Vice-President Vernon McDaniel gave their complete support to the volume. Our heaviest obligation is to Mrs. Dorothy M. Iles and Mrs. Mary E. Walton, secretaries to Institutional Research and the Vice-President, respectively, who edited and typed the volume painstakingly and made many helpful suggestions for improving its quality.

N.W.L.
October, 1969

PROGRAM ACTIVITIES
Chronology of Events

Monday Morning, July 14

Welcome Addresses from Dr. Vernon McDaniel, Vice President in Bishop College; Dr. Charles L. Knight, Dean of Bishop College.

Registration and Opening Remarks from Dr. Joseph T. Howard, Director of the Institute.

Small Group Assignments

Attitudinal Survey Administered by Houston Baptist College Research Associates

Tuesday, July 15

Dr. Robert Sunderland discussed the program procedures of the Faculty Desegregation Institute at Paul Quinn College, Waco, Texas. An open discussion with participants followed.

A presentation of current literature in the field of school desegregation and integration by the Institute Director.

Wednesday, July 16

Dr. Charles Hunter oriented the group to a field trip scheduled at the Proctor and Gamble plant. Purpose: To observe segregated/desegregated work relations. Questions were raised such as: Was there a normal racial balance in positions held? Did the Company's racial make-up indicate "equal opportunity employer" policies?

The second phase of the field trip was to the Creative Learning Center. The purpose of this venture was to show "on-the-spot"—live and in color—operations of a program seeking to accelerate the learning process for economic and culturally disadvantaged children.

An evaluation and analysis of field trip experiences given in small group discussion.

Thursday-Friday, July 17-18

Two full days were devoted to presentations by the Texas Education Desegregation Technical Assistance Center (TEDTAC) team from the University of Texas at Austin. Directors Leon Cashaw and Ezekiel Rodrigueb, presented "simulated incidents" with the assistance of the following local consultants: Drs. Cleveland Gay, John Mangram, Nathaniel Nelum, and Vernon McDaniel.

Each participant was asked to give an evaluation, in writing, of the simulated incidents and general presentations made by TEDTAC. There were both favorable reactions and strong negative reactions. Negative responses appeared to be related to the group's assessment of the techniques employed and individual tactivs of TEDTAC personnel.

Monday, July 21

Dr. J. L. Gibbons prepared the group for a field trip to South Oak Cliff High School, a desegregated institution. The new principal was among the participants in the Institute. A brief visit was also made to the Betty-Lin Nursery, an integrated pre-school and kindergarten.

A panel of school administrators presented problems and prospects in school management where faculties and student bodies were desegregated.

Tuesday, July 22

Mrs. Naomi W. Lede' presented a detailed discussion from the literature and her experiences in working with the educationally disadvantaged pupil. Her presentation "Portrait of the Disadvantaged Child" is included in this volume.

Dr. B. E. Dade, one of the participants gave a discussion concerning programs in compensatory education in the Dallas School System. He is currently assigned to the general supervision and development of such a program for the Dallas schools.

Wednesday, July 23

Mr. Gilbert Connoley of the Texas Education Agency, Austin, Texas, presented the work of that agency in connection with existing desegregated schools throughout

the State of Texas. Particular attention was devoted to districts that were in the process of making the transition from a segregated to a desegregated state. Community prejudices and general problems in administrative procedures were highlighted in his discussion. He also conferred with small groups on specific problems relating to individual cases, and greatly stimulated discussion groups.

Thursday, July 24

Dr. Robert Sunderland presented an historical background concerning patterns of segregation; he gave what he considered to be an objective approach to solutions for problems stemming largely from their historical origins. The general assembly actively participated in an approximately half hour of lively exchange after this presentation.

During the pre-Institute staff meetings, consultants submitted a list of questions to be included in a survey document aimed directly at eliciting the attitudes of the participants concerning desegregation and/or integration. Questions were geared toward providing a basis for evaluating the effects of the experiences of the Institute or changes in the attitudes of the participants over a period of time. A follow-up instrument will be administered at a later date.

Mrs. Naomi W. Lede' edited the questions, arranged them in logical order, and pre-coded them for ease in IBM manipulation. The Computer Center in Bishop College printed out the final data to be used in later attitudinal comparisons. The test was administered to the participants during the afternoon.

Friday, July 25

Dr. Charles Hunter presented some successful experiences in intergroup, interracial and interpersonal relations which are taking place in the Dallas metropolitan area. Using the "Amigo's" program (an interracial organization working for the betterment of human relations in Dallas) as a concrete example of a movement aimed toward the achievement of "true integration" rather

than mere desegregation. The presentation evoked numerous questions and stimulating intergroup exchanges among the patricipants of the Institute.

A panel, composed of four Bishop College students with a variety of background experiences pertaining to the desegregation and integration process, was presented. The black and white participants appeared to have been deeply impressed. The students gave their ideas concerning desegregation; they re-lived some of their experiences and the residual effects of desegregation on their total personalities and general life-styles.

Monday, July 28

Dr. J. L. Gibbons gave a detailed and very enlightening description of new innovations on human problems relatig to the teaching-learning process. This general presentation was followed in the afternoon by a careful analysis of the Hilda Taba method of teaching culturally disadvantaged children. Group discussions during the entire day were devoted to examining the pros and cons of the methods mentioned in the Gibbons lecture.

Tuesday, July 29

Mrs. Naomi W. Lede' gave an address on "The Nature of Prejudice." The presentation included numerous findings from studies on the phenomenon of prejudice, with pointed illustrations on how prejudice interferes with and impedes the educational growth and development of school children. The presentation closed with a carefully stated philosophy or "credo" for teachers working in desegregated teaching-learning situations.

The Hilda Taba method of teaching method was again demonstrated, in more detail, by Dr. Gibbons. Some role playing was employed by the use of participants as pupils in the demonstration. Some verbal expressions by the group indicated that they found it to be a unique learning experience for themselves.

Wednesday, July 30

Dr. Joseph T. Howard, Director of the Institute, gave a brief coverage of his experience in sensitivity training

in an informal setting with black and white troops in the South Pacific during World War II. Basic principles in human and race relations were sharply delineated.

Thursday, July 31

An open staff meeting was held with the consultants serving as a panel and the entire group served as both participant and non-participant observers. A summary of the work of the Institute was given along with an appraisal of the contributions made toward better intergroup relations.

Particular activities of the small groups related to a thorough examination of the booklet, James B. Bash, **Effective Teaching in the Desegregated School.** This booklet highlights some of the problems which occasionally arise in the desegregated school and presents a variety of practical suggestions for dealing with them. The first section emphasizes teacher self-appraisal and preparation. Subsequent sections deal with the teacher's relationships to pupils, to other teachers, to parents and community, and to administrators.

Earlier in the Institute, an Evaluation Committee was formed. This Committee consisted of one participant from each of the small group sessions. The committee of five worked diligently to obtain reactions and evaluations from various participants on all aspects of the Institute. Responses have been included in the Appendices. The presentation to the general assembly evoked a helpful and interesting open "evaluation of the evaluation."

Friday, August 1

The accent had been on "informality" throughout the entire Institute. It was a general consensus that this was the kind of atmosphere in which sensitivity training is best promoted. The closing session was a "chat and chew" with informal interaction and mutual exchanges between the participants and consultants. Strong interpersonal relationships were very much in evidence.

INTRODUCTION

Why Bishop College for the Faculty Desegregation Institute?

by
Dr. Vernon McDaniel
Vice President, Bishop College

We take great pride in welcoming you to this, our first, Faculty Desegregation Institute. It is particularly noteworthy that our College was chosen for the disclosing exercises in group awareness on racial issues. Too often the spotlight on difficult social problems is turned upon the violence that accompanies great social changes. Showing the other side of the coin as far as desegregation is concerned would be to reveal the will to pursue the positive aspects of difficult social situations. Our efforts here will involve exploring our negative and positive attitudes through meaningful dialogue, and channelizing these beliefs and behavior patterns in a constructive direction.

Why Bishop College for the Faculty Desegregation Institute? This is a pertinent question. To answer this, we would simply say in succinct terms, that it was well deserved here. I hasten to add these comments concerning the setting chosen for this worthy educational effort.

The Faculty Desegregation Institute, by scope and methodology, is centered upon worthy aims and objectives. The main thrust of this exercise in group awareness involves these purposes: (1) To develop sensitivity to problems which relate to ethnic background and learning achievement—stereotypes, prejudices, complexes, anxieties and fears; (2) to analyze and synthesize cultural differences with respect to their influence upon teaching-learning situations; and (3) to provide laboratory experiences which give enlightenment about control of individual and group behavior, emphasizing biracial involvements.

Bishop College, through the encouragement of its President, Administration, and Faculty, relates its academic

endeavors to social and economic conditions. Leadership roles are emphasized. The view is taken that educators must become the instrument of change; especially, in efforts to promote the common good and to improve the situation of less fortunate individuals and groups.

The physical facilities and resources at our Institution are sufficient to develop and promote an effective and balanced program. Historically, Bishop College has been an interracial academic community; the faculty is qualified by training and experience to undertake action research in the study areas enumerated for the Institute. Finally, cooperative arrangements with other institutions in the State and nation offer unlimited research and special study opportunities.

It is a great tribute to all of us here that your group was selected as the pioneer recipients of this opportunity in sensitivity training for the Dallas Independent School District. We join in this concerted effort with the conviction that in all of our endeavors there must be ever present the constant realization of the freedoms we enjoy. These freedoms and the greatness of America as a nation are directly related to and dependent upon the actions and attitudes of its citizenry.

A Special Training Institute on Problems of School Desegregation

by
Joseph T. Howard
Director of the Institute

Sensitivity training is an educational experience designed to increase an individual's awareness of his inner feelings and of the impact he has on others especially in dealing with crucial and controversial social issues. The first opportunity for sensitivity training and experiences related to human groups and race relations in a structured setting was provided for fifty (50) public school teachers

and administrators selected at random from the Dallas Independent School District. The Faculty Desegregation Institute was sponsored by Bishop College in cooperation with the DISD and funded through a grant from the U.S. Office of Education under TITLE IV of the Civil Rights Act of 1964.

The general objectives of the "sensitivity" training Institute were as follows: (1) to help teachers and administrators develop greater sensitivity to problems which relate ethnic backgrounds and learning achievement—stereotypes, prejudices, complexes, anxieties, and fears; (2) to analyze and synthesize cultural differences with respect to their influences upon teaching-learning and cooperative endeavors of faculty groups; and (3) to provide laboratory experiences which will give enlightenment about control of individual and group behavior, emphasizing bi-racial situations.

The duration of the Faculty Desegregation Institute ranged from July 14-August 1, 1969. There was no rigid design for program content. The fields of psychology, sociology, education, and history were included in the content of the program. However, points of references included foundations of prejudices, motivation and cultural factors, group dynamics, social processes, and educational environments. The "position" papers presented by the consultants of the Institute will reflect these areas of concern.

There was full and active participation on the part of those officially designated as "participants" in the Institute. They were selected by the Administrator of Special Programs, Mr. Carlton Moffet, to attend the Institute for a total of fifteen (15) days. Applications were completed and fifty (50) participants (an equal distribution according to race), including teachers, administrators and other staff personnel were included in the program.

A special group, having as its program objective that of assisting school districts in transitory problems emanating from school desegregation, gave invaluable aid to us in our Institute. The Texas Education Desegregation Tech-

nical Assistance Center conducted one of the sessions, as was shown in the program for the sessions. In addition, the Texas Education Agency also sent one of its representatives to speak in group sessions. Various innovations were utilized by these groups.

Through the courtesy of various news media, we were able to get substantial coverage on the activities of the Faculty Desegregation Institute. Pictorial coverage is appended as well as clippings from local papers reporting on the Institute. The Director of the Institute appeared on KRLD radio's "Comment" program shortly before the Institute began, and explained the purpose of the educational venture. Television station, WFAA (Channel 8) gave visual coverage of the on-going activities, particularly the small group sessions, and perceptive and insightful commentaries were made by the reporter, Teel Salaun.

The participants along with the consultants were engaged in a learning experience involving human relations. A great deal of exposure to "sensitivity" learning exercises served to make some persons aware of problems and procedures involving desegregated classrooms for the first time; for others, it was an acceleration of some observations and experiences which had already begun.

The Director takes distinct pleasure in acknowledging with grateful appreciation the many contributions made by the Dallas Independent School District and its participants, the general session speakers and consultants, the administration of Bishop College, and the editor, Mrs. Naomi W. Lede, for the efficient work of the Institute and the preparation of this volume. The attached "position" papers will illustrate the general tone of the purposes and objectives set forth, and certain innovations elicited from the summary of the proceedings.

Attention should be called to the fact that certain editorial prerogatives have been exercised in preparing the materials included and that the views expressed are representative of the individual rather than the institutions with which they are affiliated.

Problem Identification and Institute Staff

A great deal of attention has been devoted to the educational problems emanating from school desegregation throughout the South. Until recently, the greatest concerns of most writers relating to this process involved pupil enrollment statistics reflecting racial balance or imbalance in the academic make-up of the public schools in the nation. In addition, the problems and successful experiences of adjustment to social change captured the imagination of many writers on the subject. It soon became apparent that teachers and school administrators, for the most part, would become the "elected ambassadors" for the execution of policy changes made mandatory by the 1954 Supreme Court decree and related federal guidelines. By virtue of this realization, the role of the teacher in the school setting takes on a new meaning; by an implied decree, he becomes the key to success in whatever changes which will take place, particularly as they relate to general instruction and the classroom environment.

Without orientation experiences to help in the adjustment to integrated teaching situations, there is the danger that the learning achievement of pupils will suffer. Many of the teachers come into the school system without any prior integrative experiences in their educational backgrounds. New teachers, from predominantly white and black colleges, have personal adjustment problems when they are transferred from segregated to desegregated schools. A white teacher who accentuates dominant values of racial superiority and stereotype attitudes which stamp inferiority upon racial groups will abort the purposes of public school desegregation. Likewise, Negro, Mexican-American, Puerto-Ricans, or other minority group teachers, can negate the purposes of desegregation by extreme racist attitudes.

To achieve the purposes intended in the outlawing of segregated schools, it is necessary that teachers who come

into integrated situations bring with them attitudes of tolerance and understanding about the cultural differences which characterize the different racial groups to be taught. The Faculty Desegregation Institute held at Bishop College dealt directly with the attitudes of teachers and their influence upon the effectiveness of instruction in desegregation situations.

The Dallas Independent School District does not now have an organized program designed to help its teachers solve personal adjustment problems when they are transferred from segregated to desegregated schools. In an effort to meet this need, Bishop College in cooperation with Superintendent Nolan Estes and his administrative staff, provided experiences involving methods of presentation as described below:

Lecture—This method was used by consultants and resource persons. Staff members gave some lectures, using new subject matter to demonstrate certain principles.

Role-playing, Dramatization, Dialogue—Participants were requested to present their concepts and understandings in role-playing and dramatizing conditions and situations related to segregated and integrated situations. These presentations revealed skills and techniques of participants when they were confronted with particular problems.

Field Trips and Observation Tours—Independent and guided field trips and tours were included in the program. Participants were asked to report their findings in oral presentations.

Audio-Visual Aids—Movies and short filmstrips were shown for the purpose of revealing characteristics of cultural differences and their influence upon learning achievement. The CBS series on "Black America" and films of simulated situations were used as stimuli for group reactions.

A bi-racial staff of the Institute was composed of the following persons:

Joseph T. Howard, Ph.D., Director
Professor of Sociology
Bishop College

J. L. Gibbons, Ph.D.
Director of Curriculum Development
Dallas Independent School District

Charles A. Hunter,* D.Th.
Head of Sociology Department
Bishop College

Naomi W. Lede',* M. A.
Assistant Professor of Sociology and Director of Research
Bishop College

Robert W. Sunderland,* Ph. D.
Administrative Assistant to the President
Paul Quinn College
Waco, Texas

Mrs. Georgianne Nealy, B. A.
Secretary to the Director
Faculty Desegregation Institute

*Most of the consultants used in the Faculty Desegregation Institute had previous experience in sensitivity training. Mrs. Lede' conducted training sessions for the St. Louis Human Development Corporation (a local OEO affiliate); Dr. Hunter provided similar training for the Dallas Police Department; and Dr. Robert W. Sunderland directed Faculty Desegregation Institutes in Waco, Texas, Houston, Texas and San Antonio, Texas.

PART I

POSITION PAPERS AND PROCEEDINGS

An Overview of Experiences Relating to Faculty Desegregation Institutes and Sensitivity Training

by
Robert W. Sunderland
Director of Development, Paul Quinn College

We have recently completed a Desegregation Institute on the Paul Quinn College campus in Waco. I'll be happy to respond to any questions about the particular method or content of the Paul Quinn Institute, but, unless there are particular questions as we go along, I will simply share with you some of the things that we learned in the hope that we can profit from the experience there.

When I face a new group of cross-over teachers to talk about problems of the desegregation process, two incidents immediately come to mind: In Houston one night, after I had talked for an hour to a group of about 150 public school personnel about the hang-ups that cross-over teachers carry into the desegregated classroom, I was cornered by a matronly white teacher who told me in effect that if I thought I had told them anything they didn't know, I was off my rocker. They already knew that minority group students were a problem because they were disadvantaged. What they wanted to know was how to deal with them. She hadn't heard a word. I had been talking—not about disadvantaged pupils, but about disadvantaged teachers. I had certainly not said that the minority group child was necessarily disadvantaged, or even that the primary problem potential in desegregation was the disadvantaged child.

The second incident occurred in San Antonio when, after three days of sensitivity stimulation exercises, another matronly teacher hemmed me in to defend a position she had taken in one of the sessions. She simply could not understand, she said, how a certain black teacher in the group could respond so emotionally to what she conceived as a

discriminatory remark. These two incidents, it seems to be, are at the core of the cross-over problem. They reflect that basic lack of understanding, that essential failure of communication, that cultural insensitivity which create the problems.

This has been the main thrust of our Institute at Paul Quinn College: to provide the opportunity for open communication among teachers of differing ethnic and cultural backgrounds which leads to an understanding that there are cultural differeces to be dealt with and the kind of sensitivity which fosters the best climate of human relations possible for the teaching-learning process.

The list of objectives for that Institute was much the same as the one we are using here, and the methods set forth in the proposal were similar, but—I repeat—what it boiled down to in the end was the effort to make each individual participant face up to both his cultural strengths and weaknesses, to recognize his culturally induced prejudices, to seek help in understanding different cultures from his opposite numbers among other cultural groups, and to take this deeper awareness into the classroom and the community and become a catalyst, not only for more adequate teaching in particular but also for improved human relations in general.

I don't really know how successful we were. Evaluations are difficult to make. We saw a very warm relationship develop among the participants, a relationship which seemed to be based on new understanding and mutual respect which had not been possible under the conditions of cultural isolatio under which they had lived and worked. On the other hand, we thought we saw a minimal ability, on the part of participants, to relate whatever degree of sensitivity they had gained beyond the Institute itself or at most the immediate classroom situation. But, again, there were exceptions. A few of the participants brought back evidence of trying to spread the gospel of the Institute into the communities in which they worked.

Possibly the most obvious thing about the results—or lack of them—that we achieved was that every individual seemed incapable of growth in sensitivity beyond a given point—different for each. Some seemed to achieve a great depth of self-awareness, some almost none; some became wonderfully sensitive to cultural variations, while others virtually refused to admit differences; almost all began to recognize some hidden biases in himself, but all stopped short at some point determined by his own psychological limitations. Whatever degree of success we enjoyed was in direct proportion to the degree to which the opportunity for open communication allowed each individual to overcome some of his cultural and psychological hangups. Lets look at some of the hangups:

1. The most obvious, of course, is unrecognized racial and/or cultural prejudice. At the beginning of this century, W. E. B. DuBois said that the century's basic problem was the problem of the color line. Just recently, President Johnson's Advisory Commission on Civil Disorders located the blame for bad race relations in white racism. The so-called race problem in our nation is essentially a white problem, created by white and most nearly amenable to solution by whites. However, overt racism is only one aspect of the prejudice which creates problems for you as teachers. All of us, however liberal we may feel ourselves to be, are unconscious carriers of a whole complex of prejudices: racial, national, and social-economic class prejudices. These have been ingrained by our isolated cultural environments and by the dominance of WASP standards in the general culture. We unintentionally give offese ad set up communications barriers through the expression of these unconscious biases. As teachers and administrators, in giving offense, we impede the learning process.

Bias—prejudice—finds its effect in many ways, one of which is in causing us to expect that all students, regardless of life experience, will respond uniformly, depending upon something we call intelligence. Dr. Von Brock of L.S.U. wrote that in spite of the fact that minority groups

have remained isolated from the general "middle class" ideal of American culture, most of us "continue to operate on the assumption that we are really all alike," and we "find it difficult to accept or understand an individual whose culture, attitudes, and values differ significantly from our own." Consequently we classify students along a so-called intelligence scale depending upon their response to instruction. This automatically becomes a classificatio by social-economic life style rather than by intelligence.

2. Less obvious than racism is class prejudice. All of us, whatever our ethnic or national cultural background, share a limitation. The very fact that you have become professional teachers and administrators means that you have absorbed from your training a bias which is essentially middle class, Anglo-Saxon Protestant—the basic bias of our culture. You may, as a Negro-American or a Mexican-American, or any kind of hyphenated American, empathize with those of your students who share your cultural background, but you probably still tend to apply the WASP standard as a measuring stick for all of your students—simply because that is what you have been trained to do. One of our unwritten objectives here will be to alert you to the inadequacy of that abstract norm and to the fact that your basic problem is how o reach each child as an individual, to communicate your firm conviction to each that he is teachable, and to motivate each to advance from the level at which you find him.

3. Another of the hangups—on another level—is the complusion to defend the existing system of education even in the face of striking evidence of a need for new approaches to multicultural teaching. We often speak of the "disadvantaged" child. I dislike the term. Fantani and Weinstein say that every child in America is disadvantaged in that degree to which the existing education system is irrelevant to his own personal needs. In spite of its utility in a broad sociological sense, I dislike the term because it is too often equated with the minority group student and seen as the central problem of desegregation. I dislike it also because

the condition of being disadvantaged is a cultural comparison which has no essential relevance except to that group which applies the term to another group because the latter does not measure up to the former's arbitrary standards. The very concept, except in its pure sociological application to the members of one group in the terms and under the conditions set by another group, is prejudicial, and it is too often used as an excuse for an inadequate educational system or for ineffective teaching.

Granted, there is a dominant culture in our complex of cultures and granted that everyone is sooner or later faced with the necessity of meeting the competitive standards set by that dominating culture. Ours is a pluralistic culture which finds its basic strength in the recognition and exploitation of that pluralism under conditions of equality of opportunity and the opportunity for all to be equal on a common meeting ground. The past few years have amply demonstrated that, in long range terms, there is no longer room for separatism, racism or cultural nationalism in this country. (This in spite of the fact that minority-power proponents are beginning to argue that a period of separatism is necessary to building an adequate power base for forcing equal acceptance.) But, in the long run, there is no longer room for segregation on the basis of color or culture. Segregation, however, cannot be a one-way street, and no minority group can be expected to surrender its cultural comforts and cultural strengths as a condition of integration. Individuals may do so, and should be free to do so without restraint, but no individual and no group should be required to do so against its will. The system should be accommodated to individual needs—not defended when it fails to meet those needs.

4. Directly related to this last hang up is the propensity to "accommodate" to the system, either out of long established habit or out of fear of jeopardizing ones position. We all look for security. The greater our insecurity, the more we tend to conform and to accommodate.

Our primary purpose here is to work toward a richer

climate of human relations. Hopefully we will be able to use what we gain here in every phase of our daily living and to spread the good influences of this Institute throughout the community of our associations. But let's not lose sight of the fact that we are here because we are educators and that the student's intellectual and psychological growth is the focal point of our professional lives. We all want to be more effective as teachers and administrators, and, considering the evoving social pattern of our culture, we must all become better human being if we are to teach effectively across cultural lines. We must become better human beings in the sense that we must understand that we are all products of history, that history has isolated some of us from the others, that isolation has created in us an insensitiveness to the needs of those from whom we are isolated, and that the recognition of those needs along with a sincere effort to meet them is the ultimate solution to our human relations problems.

The question of how to meet those needs, particularly in the classroom, what techniques, methods, materials, curricula to use, will plague you constantly as you become more deeply aware of cultural differences and your own past mistakes. Let me suggest, out of our experiences at Paul Quinn, that you concentrate on developing that awareness of cultural differences resulting from past isolation and on recognition and admission of your own cultural differences resulting from past isolation and on recognition and admission of your own cultural prejudices. If you can learn enough about the basic culture of those students whose backgrounds differ from your own, you will begin to understand the ways in which their needs differ from the students you have always known. If you can begin to recognize your own hidden prejudices, whether they be racial, social, economic, or generally cultural in origin, you will learn not to say and do the things which are offensive to members of other groups, and you will open up lines of communication which will lead you naturally and inevitably to the content and method which will make you a better cross-over teacher.

Many of the problems of desegregation arise from the fact that the dominant group conceived the process as one of elevating minority groups. Therein lies the difference between desegregation and integration. Desegregation is quantitative, physical. It implies bringing bodies into proximity under conditions imposed by the majority groups. Intergration, on the other hand, is qualitative, moral. It implies a recognition of differences, and a sincere effort to allow for those differences and to admit the essential worth, ability and dignity of all human beings regardless of cultural or ethnic origin. Integration is attitudinal.

In this Institute we are addressing ourselves to the problems of desegregation in order to achieve that desegregation of attitude which leads to true integration.

Many of the potential problems relating to desegregation can be forestalled, and the general level of student performance in the multi-cultural classroom can be raised—for all students—if you, as teachers and administrators, have succeeded in desegregating your own attitudes. The key to success in rooting out your cultural biases lies in the degre eto which you can accept the fact that cultural differences are not biologically based, that no one has ever demonstrated objectively and definitively the essential superiority or inferiority of any ethnic or national group—but that all of us suffer from culturally induced prejudices which hamper communication and blind us to our own limitations and needs of others. There are a great number of superficial biological and cultural differences among human beings—to which we tend to react negatively—but none of these are indices of either superior or inferior intelligence.

Self-image is another of the keys to success in cross-over teaching and has been one of the aims of your sensitivity training. Recognition of the importance of your students' self-image is vital, but equally so is your own self-image. Do you feel adequate to the task of teaching those students who fall outside the middle-class norm or whose background differ from your own? It is safe to assume that, in terms of the essential middle class bias of

your professional training, you have no particular problems. But when it comes to communication with students outside the middle class norm, or with students from another cultural background, can you recognize the need for enhancing their self-images—as a motivational tool—and can you acknowledge the inadequacy of your own self-image in relation to those students whose backgrounds differ radically from your own?

There are three basic groups of students with which you might have trouble in establishing a good climate of human relations and communication. One is your black students, who have been isolated and alienated by a deliberate, and until recently legal, pattern of segregation and discrimination.

Although passage of the freedom amendment to the Constitution in the 1860's provided the legal right of the black American to combine with general society, white America has assured that blacks would remain isolated by withholding the opportunity for full participation in American life. White culture and black culture in the United States have developed along parallel lines—without ever fully combining. The end result has been the creation of cultures, which however, alike at their points of juncture, have remained apart and out of significant communication with each other.

Another group with which you might not be in full communication is composed of those youngsters from non-Negro minority groups who have been partially isolated from the dominant culture by language barriers and by cultural backgrounds of a national origin different from the Anglo-Saxon Protestant, middle class majority. This group would be made up primarily of young people of Mexican heritage. Unlike Negroes, these people were here before we WASPS were. Originally, they were the majority; but we moved in, displaced them in positions of power, reduced the majority of them to an inferior social-economic role, exploited their labor (as we did that of our black brothers), and maligned their culture. As with black Americans, these

other hyphenated Americans have been out of full communication with the dominant culture—not by choice, but because that is the role which we have assigned them. We continue to denigrate and distrust their culture, their language, and their physical appearance; and we continue to insult and alienate them through the expression of conscious or unconscious cultural bias and the insistence that they conform to our standards—the WASP middle class norm. With them, as with their other minority groups, we continue to preach the gospel of equal opportunity but continue to withhold the opportunity to be equal.

The third group of students whose alienation from the "norm" might obstruct communication is made up of those, whatever their ethnic or national origin, who come from environments at a level of income so low as to preclude their acquiring the middle class life style which we assume as a basis for instruction, classification, and evaluation of students. This group includes members of the other two, but it also encompasses white, Anglo-Saxon Protestants who have been relegated by our economic system to a status below the middle class.

My point is this: that whatever your skin color, national origin, or religious preference you, as products of the educational training system of the United States, you are going to carry prejudices into the classroom which tend to reinforce the alienation, and apathy of some one or more of these three groups. Your fundamental task as teachers in multicultural classrooms is first to recognize that these students are victims of a culture which has not given full consideration to their intrinsic human value; second to recognize your own middle class cultural bias so you can help such students overcome their limitations; and third, to find the techniques—sometimes in spite of "the system" —by which you can work with each student as the unique human being he is.

Intergroup Relationships

by
Charles A. Hunter
Professor of Sociology, Bishop College

We will begin this presentation with this assertion: For most of us the world we live in is too small. Each of us lives in our world and nobody else shares that world with us. It is this world which provides for a person the frame of reference with which he gives meaning to every event which he experiences. This is necessarily the case. The trouble with us too often, however, is that we think the whole universe of human relationships is characterized by our own limited experiences. This is often expressed in the form of narrow minds which are either incapable or unwilling to accept the fact that everything is not necessarily as they see it. This condition prevents us from exploring other possibilities that, in the long run, might shed more light on the situation for us; it symbolizes a social immaturity. "One measure of the maturity of the individual," says Kimball Young, "is the degree to which his traits, attitudes, sentiments, values, and ideals become integrated into a larger philosophy of life, a general frame of reference by which he judges his own acts, words, and thoughts, and the acts and words of others."* We can not all boast about having an integrated pattern of living. There are those with contradictory philosophies of life; others can enjoy a degree of stable living with a somewhat organized set of behavior patterns.

Human behavior is a peculiar phenomenon—it is possessed only by human beings. There is little evidence anywhere to support the contention that one group acquires a set of behavior traits different from another. In fact all human behavior is acquired in precisely the same way. It is learned through cultural transmission and acquired

*Kimball Young, Social Psychology. (New York: Appleton-Century-Crofts, Inc., 1956), p. 81.

through psycho-genic conditioning at an early age. Prejudice, a human trait, comes through the former process. It is learned through cultural transmission; it is not acquired through psychogenic conditioning. Prejudices, therefore, are not indelibly woven into the fabric of a personality. This means that prejudices can be altered and any person who works hard enough—and systematic enough—at it can achieve the feat of changing his prejudices. But, very often we do not want to change our prejudices because they are comfortable to us. This has been the case with race prejudice.

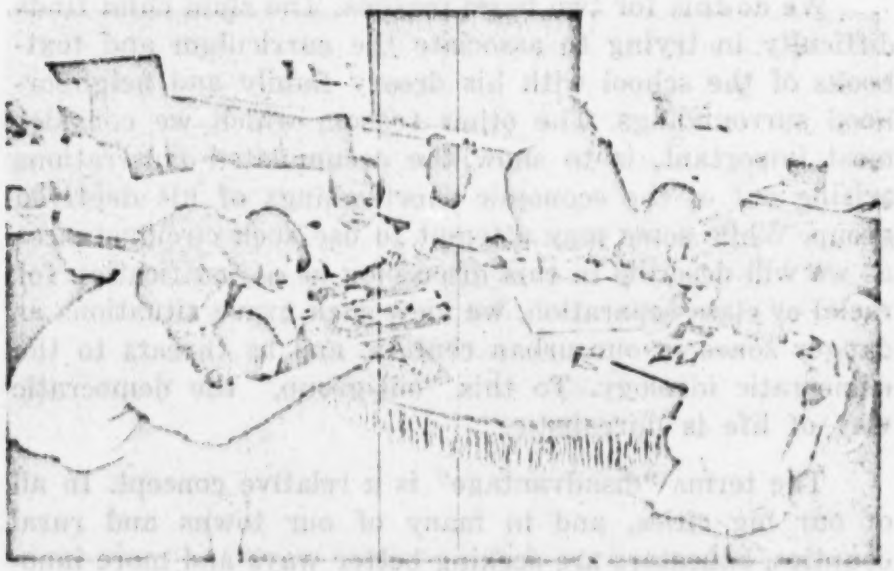
There is no evidence that supports that idea that racial prejudice among blacks is acquired any differently from the racial prejudices among white or Latins or Indians. In fact, racial prejudice among whites is learned from parents and siblings, peers and the society—a major portion probably being transmitted through the parents. We are not in a position to just rationalize, hoping that this will go away. If we suggest that whites and blacks have a different kind of racial prejudice, that they obtain it in different ways, we are mis-reading the facts. Any conclusions that are based on this premise are inevitably doomed for failure because we have begun with a false premise.

We are a nation that is imbued with the black-white syndrome. The City of Dallas is perhaps more imbued with it than most of us realize it because of the tight controls placed on it from the "powers-that-be." This black-white syndrome so permeates our lives that we see it in practically every struggle, every conflict, every threat to our safety, every disorder in the environment. There is a tendency to superimpose race on all that we do, and previously acquired notions and opinions becloud our objectivity in our contacts with various ethnic groups. A peculiar type of bigotry has produced a superiority-inferiority image among us which is difficult to erase. This is the vehicle through which racism arrives and racism is the "stuff" that turns relationships sour and complicates the structure of human groups. Our society is replete with such disorders. White racism has gotten us into this mess and black racism threatens to keep us in it.

We had originally intended to allude to terminology as a factor to be reckoned with in sensitizing one's self to matters of race relations in the United States. This will not be necessary now since we would rather move spontaneously into an exploration of it today. We will visit two concerns for the purpose of observing intergroup relationships among small children at school and interpersonal relationships among two different races in the world of work.**

**Field observations included visits to the Proctor-Gamble Plant and the Creative Learning Center.

. . . GREAT TALKS IN LITTLE NOOKS, DIM COLORS, ROWS OF BOOKS . . . Bone



The Creative Learning Center, a unique non-profit educational institution provides pre-school training for gifted children from poverty areas of Dallas, Texas. The Faculty Desegregation Institute participants toured the faculty. Mrs. Bess M. Tittle, founder of the Center, explained the program to our group.

The Center has three full-time teachers and four part-time teachers and teacher aides, all of whom have special knowledge and expertise in the training of gifted children. The enrollees of the Center are being given an academic foundation coupled with special training they need to become productive and responsible adults in American society.

A Portrait of the Disadvantaged Child

by
Naomi W. Ledé
Assistant Professor of Sociology and Director of Research
in Bishop College

It is our purpose today to present to this Institute a descriptive appraisal of the disadvantaged child. Our presentation is deliberate because we feel that a slum environment, irrespective of the color of its victim, creates a subtle but serious type of enslavement. It creates an enslavement of the human spirit despite the fact that the human body may be free of certain legal chains and barriers.

We do this for two basic reasons. The slum child finds difficulty in trying to associate the curriculum and textbooks of the school with his dreary family and neighborhood surroundings. The other reason, which we consider most important, is to show the accumulated frustrations arising out of the economic shortcomings of his deprived group. While some may attempt to use such circumstances as we will describe in this discussion as a justification for racial or class separation, we view such grave situations as danger zones in our urban centers, and as threats to the democratic ideology. To this "out-group," the democratic way of life is unrealistic.

The terms "disadvantage" is a relative concept. In all of our big cities, and in many of our towns and rural counties, educators are seeking better ways and more innovative techniques for teaching a group of children variously called "culturally deprived," "intellectually deprived," or "socially deprived."[1]

If we were to ask the question, "Who are the disadvantaged in our society?" An immediate and more generalized answer would be that most of us are perhaps deprived or disadvantaged in one way or another. To imply this would mean that we are alluding to basic assumptions set forth in

earlier works on this educational problem. Most writers view the problem as relating to individuals and groups of learners classified as "culturally deprived." The titles of many works very vividly describe the depths of the problems involved. To Bill Konach, it was **The Plight of the Poor**; Oscar Lewis revealed the **Culture of Poverty.** Ben H. Bagdikian wrote his commentaries and research and referred to the finished volume as **In the Midst of Plenty** while Joseph P. Ritz, Frank Riesmann, Philip Stern, and Staten W. Webster described their works, respectively, as **The Despised Poor, The Culturally Deprived Child, The Shame of a Nation,** and **Knowing the Disadvantaged.**[2]

In each of these studies, disadvantaged referred to all learners who were blocked in any way from fulfilling their human potential. Mario D. Fantini along with Gerald Weinstein viewed the problem as not being related to the learner but the institutions whose outdateness made us all disadvantaged.[3] In addition, these writers advocated that we must look ". . . beyond compensatory education and redirect our thinking from the present "student-fault" to a stronger "system-fault" position. Benjamin Bloom of the University of Chicago completed a rather laborious task of reviewing over 1,000 studies which related to changes in the intelligence of individuals over a period of time. He revealed some of his findings in his book entitled, **Stability and Change in Human Characteristics.** Bloom reported that the I. Q. is 50 per cent developed by the time a child reaches eight years of age. His implication was that the time a child spends in school contributes little to his further intelligence development. The Coleman study was an extensive investigation of 645,000 pupils in the nation. The study was conducted for the U. S. Office of Education and, among other findings, it was shown that a student's social class was a stronger determinate of achievement than the school program.[4] The aforementioned authors and others tended to believe that his primary group surroundings as well as general societal influence affect children more than the programs offered by our public schools. Low achievement,

dropouts, poor motivation and other traits attributed to the disadvantaged group are believed to be symptomatic not of cultural deprivation but of institutional incapability.

The questions for members of this Institute would be: How can an educational system be developed that can deal effectively with diversity? How can we make the educational curricula more relevant to the students? The present educational mold appears to be incapable of dealing with individual and group differences and may be dysfunctional to both and also to the needs of our contemporary society.

The presence of disadvantaged children in our society is not new. Numerically, they have increased during the last half of the twentieth century. There are a number of reasons which we may attribute to this increase. Such an increase may be due to increased urbanization and changes in the labor force which gave rise to high unemployment among youths. The assessment of economic lags against the background of increased affluency made living rather difficult for persons at the lower end of our occupational scale.

When we speak of a child as being socially disadvantaged we mean he has a "disadvantage" relative to some other child for some kind of social life. More specifically, it means that the individual has certain deprivations for living competently in an urban, industrial, and highly technical society. Deprived children experience handicaps in growing up; they cannot lead a satisfying and rewarding life in our democratic society.

Many objections have been raised concerning the usage of the terminology, "culturally deprived." Social anthropologists point out that this select population has its own culture, life-style, or way of life. Such children, youth or adults have learned an adaptive strategy. They have been deprived of experiences relating to education, language, books or behavior patterns which are accepted and encouraged in a middle class environment. They are confronted with difficulties and failures when they attempt to cope

with the requirements of the social order in our middle class society. In quest of at least partial acceptance, they seek successful adaptations with life in one or more differently oriented social groups.

In efforts to obtain more suitable designations, writers have introduced such terms as deprived, undercultured, underprivileged, disadvantaged, disaffected, alienated of low socio-economic status, or socially disadvantaged, educationally disadvantaged, culturally disadvantaged, culturally different, culturally restricted, culturally unfortunate, educationally deprived, et cetera. Many persons are not very careful in their definitions. They are apt to refer to delinquents, slow learners, and educationally retarded children as equivalents in this array of terminology.

Who ,then, are the disadvantaged children? In what ways are they considered to be disadvantaged? How are they different from children considered advantaged? What are their needs? How do these needs become evident? These questions have been subjected to inquiries by previous scholars which provide substantial documentary evidence concerning the characteristics of this select group of children in our society.

We can add to the spate of literature already available. In order to provide some explanations about these queries, we are going to pursue for the next few minutes a journey into the "virtually unknown" on the part of many of you in your quest to administer to the needs of this segment of our academic population.

The net movement of populations from farm to city and south to northern and midwestern cities have served to increase problems in urban areas. New categories of social form have been crystallized. One side presents a class dependent upon unskilled labor and welfare. On the other side emerges a class occupied by active domination and control of modern large-scale industry. The most notable characteristic of the former is the tendency toward their inability to become absorbed into our present-day highly

technical economy. This is the group that occupies the lower end of the occupational scale; children of this group are economically deprived. School systems must provide opportunities for learning for this deprived group as well as for children from the middle and upper income classes. The task is not easy.

The physical and emotional foundations necessary for providing levels of aspiration and expectation for intellectual growth are absent in the case of the disadvantaged group. These children are essentially deficient in many ways when they enroll in school. The social environment which engulfs them has been—from its inception—lacking in stimulation and organization. Becoming educated is extremely difficult for a child whose primary group life has been characterized by instability, poverty, and conflict.

The socially disadvantaged children may be described in three ways: in terms of their family characteristics relating directly to the child; in terms of their personal characteristics; or in terms of the social characteristics of their families.[5]

In comparison with children from average families, the disadvantaged child lacks several of the following:

A family conversation which answers his questions and encourages him to ask questions. There is an absence of a meaningful dialogue which would provide avenues for an extension of his vocabulary with words necessary for explaining his point of view of the world.

The child is deprived of a family environment where reading is carried on, and he has access to various types of toys and play materials geared to challenging his ingenuity with his hands as well as his mind. Often the child may not have two parents who read a great deal; read to him; show him that they believe in the value of education. Language behavior may be restricted or elaborated, and individual selection from idiomatic phrases often occurs.

The disadvantaged inner city youth has a language

vocabulary that is both peculiar and formalized. Below is a listing of words compiled by Riessman and others.[6]

Ace	—Good friend, companion
Bag	—A point of view or pattern of behavior
Baby	—General greeting or friend
Boss	—Good
Dig	—To understand or to like
Gig	—A job
Grays	—White persons
Jump Salty	—To become angry
Member or Boot	—Black man
Mickey Mouse	—Square
Put Down	—Belittle
Ralph Bunche	—To talk one's way out of a difficult situation
Set	—An intimate party
Taste	—Liquor
Torn Down	—Very drunk
Pay Dues	—To suffer
Turn On	—Informed
Woke	—Well Informed
Short or Wheels	—Automobile
Vacation	—To be in jail

The above lexicon is by no means complete, but it does represent a familiar language to disadvantaged ghetto residents of our society. The family environment produces children with certain personal deficits. In addition to a rather peculiar, formalized language pattern, children tend to have inferior auditory and visual discrimination, inferior estimates of time, number and other basic concepts. They have not been taught to pay attention and when they enter school, their school performance suffers.

In terms of observable social groups, they are at the bottom of American society in terms of income; they suffer from social and economic discrimination at the hands of the majority group; and many persons are from rural areas.

In racial or ethnic terms, these groups are evenly

divided between whites and non-whites. They consist of black from the rural South, Puerto Ricans, Mexican-Americans who have migrated to Northern and Midwestern industrial centers; and European immigrants with a rural background from Eastern and Southern Europe.

In an even more serious vein, some authors have pointed out that disadvantaged children do have special advantages. These advantages are revealed through some positive characteristics. It is said that the child is more physically-oriented; he likes action rather than words. He has superior perception and demonstrates a degree of creativity. These children need special attention and special help to assist them in stemming the tide of disadvantages conferred on them by their families and general societal circumstances. In a very real sense, education must redress the social balance for the disadvantaged in order to extend them a measure of opportunity as well as responsibility. Our schools must be geared toward accomplishing educational excellence and economic and social equality.

It is my firm belief that economic deprivation begets cultural deprivation, and residential segregation not only creates an inclination toward violence but also a will to tolerate it. In the ghettos of this nation, the residents—particularly the unemployed dropouts from our various schools—describe the world as a "circus of civilization." It is where the majority group is the main attraction, and low income, blacks and whites, are forced to retreat to the sidelines for a hand-out from the Welfare Department because they cannot find jobs to support their families. Individuals composing this deprived group know they have civil rights in their hand but they can not seem to manipulate these verbal rights so as to produce lasting employment and economic security. "It is an ill wind that blows no good," said one writer. With a lack of training, the disadvantaged child becomes a deprived adult.

The slum child, by virtue of the fact that he is from a depressed environment, begins school with certain in-

adequacies. Such deficiences prevent him from being equipped to meet certain challenges in his educational world. Consequently, he begins his academic life with a personality lacking two-directional orientation: self-determination on the one hand and self-surrender on the other. His only little private world has been enriched with partial or complete separation from the larger society, and he grows up, attends school and other institutions believing that he has to defend his way.

The schools face an extremely difficult situation in attempting to educate disadvantaged children. Youngsters, falling into this category, usually come from homes where instability, poverty, and conflict are the rules rather than the exceptions. They are void of certain physical and emotional foundations necessary for providing roadways for intellectual growth. Examples abound, we cite one case in point:

> "It was a late October afternoon, and the tenement was cold. Something had gone wrong with the gas heaters. A black pipe, similar to the one used on old wood stoves, had become disconnected. There were four rooms to accommodate ten people.
>
> As you enter the apartment building with its concrete floors, the darkness surrounds you even on a bright day. Along the walls and stairways leading to the second floor are crayon marks, vulgar words, and many cobwebs. The opening of the building is like a dungeon—only you are going up instead of down.
>
> The kitchen had a stove and table in it. There were no chairs because the children used the beds to sit on while eating. Soiled clothes were on the floors in all rooms. A white dog had gotten on the table and wasted food out of the dishes apparently used at breakfast time. Bread covered with orange preserves was scattered about the kitchen floor.
>
> We learned that the mother worked from four o'clock in the afternoon to eight o'clock in the morning. This was for seven days per week. There are no times when the family eats together. The family pays $73 per month for rent.
>
> Many of the older children were dropouts from school. One older girl said she quit school because she was in a Terminal Education class beyond the age of 15, and she felt that she could not learn in school.
>
> In a corner trying to keep warm, were four elementary

school children. Two were reading together from a book, **High Roads.** Two boys were viewing pictures from Glendinning's geography book, **Lands and Peoples of the World.** These boys were talking about some of the pictures in the book. Pictures included the changing of the guards in Buckingham Palace; on the same page was a sacred cow lying undisturbed on a street in Bombay, India. Another was of a Russian boy looking over the forest of derricks in the Baku oil fields. The little girl placed her finger on a Czechoslavakian sculptress at work in a studio. She said that she wanted to be like her. The other brother said that he wanted to be like the Swiss watchmaker.

As the older boy closed the book, he looked up at the interviewer and said, "Where do I go from here?" The interviewer smiled, but she could not respond to his query, and as she left, the boy took his dog, walked down the dingy stairway and entered a dilapidated building next door. On the window was a sign which read, "Morning Star Church of Truth."[7]

This example represents the depressed experiences and the kinds of blockages which poor children encounter when they are unable to rise above the level of their environment. The children in this family had lived with the frustrations of their parents, and had learned early of the economic difficulties encountered by their father. However, in their young and tender years, they were not aware or had not yet learned that society would require the same standards of them as those of other citizens. It was too early for them to know that the ready-made culture into which they were born had already charted a course for them—a type of enchainment that only gives rise to a subcultural level.

Black children generally have higher aspirations than white children.[8] We asked a group of children in Saint Louis what they wanted to be when they grew up and their desires ranged from watchmakers, lawyers, doctors and nurses, to astronauts in orbit. It appears that issues affecting black children arise not from a lack of aspiration per se, for the child generally begins life with a high goal, but in his search for self-identity he finds that "being black" places him in a socially-defined category. This vicious cycle continues to encircle him until he reaches young adulthood. The real effects come from high aspirations pressing against

limited and, in many instances, declining opportunity. At the begining, the goals of black children are the same as all other children but they find doors closed to them. Such goal blockages cause them to re-direct their aims to fit a segregated world. In essence, their sails are broken, causing them to toss and drift or they are held at bay in mid-seas. This confining force of isolation from American life, when left unattended, can become a flame that burns to its own destruction.

The survival of democracy will largely depend upon the intellectual flexibility with which we can shake off historical preconceptions, and the extent to which we can re-define democracy in our time. One educator reminded us that "liberty without learning is imperiled, and learning without liberty is in vain."

After centuries of both **de facto** and **de jure** enslavement of Negroes, America has the opportunity to at least try and compensate for the inflicted evils of its own mistakes. Educators and citizens must make collective attacks upon educational deficiencies which result from racial isolation, depressed economic conditions, and deplorable social and physical environments. Research has shown rather consistently that differences in intelligence are not a factor of race, but depressed environments are products, in most cases, of racial bias. Substandard living does affect educational achievement.

There is also a job for the black community. A stringent program of self-improvement and self-help must be developed. The interplay of will, feeling, and thinking must be translated into action. Most importantly, black and white Americans must be allowed to drop the sword of race and to pick up the shield of determination. It is what we may call vocation: an irrational factor that fatefully forces a man to emancipate himself from his environment and its trodden paths. He must no longer fall prey to it. If all citizens—white and black—join forces in attacking the problems of the disadvantaged, we may overcome some of these can-

cerous ills. Our Institute here is only a small beginning. It is even too early to try and evaluate the outcome of this worthy socio-educational venture because "only the autumn can show what the spring has engendered; only in the evening will it be seen what the morning began."

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Curricular Concerns for the Days Ahead

by
J. L. Gibbons, Consultant
Elementary Curriculum, Dallas Independent School District

Curriculum workers may "dream dreams and see visions" relative to the educational experiences of students in our schools today and tomorrow. Even so, no one can predict what the future will be like, nor can he predict what knowledge will be useful next year and certainly not ten years hence.

Change is the key concept that influences every fiber of American society and, if we can base our predictions for the future on the past, "Mach 100," change will come to be the key concept of the days that follow.

Change must come in the form of that which is worthwhile to learn. Such change will cause educators to be more concerned with an increase in the availability of a wider variety of information. The changed curriculum will focus on ways that human beings relate to, communicate with, and feel about themselves and others rather than on a "Socratic" reliance on tradition. The utilization of existing problems relating to human relationships and interpersonal communication will be made in order to arrive at a more positive understanding of self and other selves.

The curriculum of the future must relax its strong commitment to knowledge based on facts in isolation and on rote memory to an emphasis on the discovery of relationships among data, on interpretation of those data, and on the ability to apply known principles to unknown situations, and conditions. In short, greater curricular emphasis must be placed on engaging students in activities that are designed to challenge them to "learn how to learn."

The content of the changing curriculum will focus on

the growing problems of man as he attempts to relate to his natural and cultural environment.

The Self and the Curriculum

The curriculum is a plan to facilitate the students' efforts to relate to his environment. It is an instrument designed to promote learning. Learning is a function on the self. The self is an accumulated background of self-experiences. The self is built in relation to its environment. It is achieved, and it is in a process of becoming.

There is such a things as a positive view that each person has of his self. Also, one may possess a negative view of his self. In either case, he learns that view from people, things, events, conditions, and the like is his environment.

The curriculum is society's way of nuturing that positive view of self. Through perception the self is fed.

**Earl Kelley—Wayne State University says:

> "The self 'looks out' upon the surrounding scene largely in terms of its own enhancement or defense. It tends to extend in the direction of that which promises to make it better off. It withdraws from that which seems likely to endanger it . . ."

The self that views itself positively thinks well of self and of other selves. Such a self sees itself as related to and interdependent with other seves. The self is learned. It is the curricular responsibility of the school to enable one to learn his self.

The Goals of Education

The board goals of education as viewed by *Robert M. Gagne, American Institute of Research, are to provide:

1. Individuals the selfs with opportunities to participate in and share with other people (selfs) a variety of aesthetic experiences.
2. Opportunities for the development of responsible citizenship (functioning selfs).

3. Opportunities for the development of individual (self) talents to achieve satisfaction in a chosen vocation.

Education has meaning when the individual (the self) can make use of it for enhancement of the self. This is to say that enhancement would mean different things for different people. For the child whose academic background is rather sterile, education must provide knowledge that has a practical, useful purpose; prepares him for more and better employment; and will help him to deal with immediate problems.

The task of the curriculum for those who have grown up in an academically unchallenging environment is one of lifting, pacing, and enrichig. First of all, the curriculum must help him disassociate himself from the forces that tend to cripple the self and facilitate those that tend to enhance the self. This curriculum must capitalize on operational, experimental, concrete rather than verbal stimuli. Futhermore, the curricular experiences must provide opportunities for these students to experience success in some way each day.

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FIELD TRIPS TO EDUCATIONAL INSTITUTIONS

. . . Guidance In A Friendly, Relaxed Atmosphere
. . . Open The Child's Mind To Learning

Dr. J. L. Gibbons, Elementary Curriculum Consultant in the Dallas Independent School District, arranged a visit to the Betty-Linn Pre-School and Day Nursery. A picture of the physical plant is shown here. The range of services offered include nursery, kindergarten, and first grade. Mr. and Mrs. Linnel Anderson, owners of the very fine private educational facility, related the school's philosophy this way: "We provide guidance and instruction in a friendly, relaxed atmosphere, enabling a child to contribute something of himself and to open his mind to learning from others and from the many new experiences made available to him."

The Betty-Linn School is an integrated facility. Family Encouragement Institute participants were given the opportunity to observe classes in session; they were able to see human relations in action.

Mrs. Betty Anderson is the Director of the school. She gave this observation to teachers and parents in the group: "Visit the school to which you send your child and check its cleanliness, observe the discipline of the children, see what they have to eat and check the qualifications of teachers and all other personnel. Our greatest investment must be in our children."

SOUTH OAK CLIFF

In keeping with the announced objectives of the Faculty Desegregation Institute, the participants visited South Oak Cliff High School to observe black-white interaction in a classroom environment. This school was chosen because it provided the kind of setting, in its summer session, for a more racially distributed situation than previously seen.

The observers were asked to note evidence of efforts to make learning relevant to the individuals. The participants of FDI were grouped for classroom visitation. The length of observation was about thirty (30) minutes. All groups re-assembled after observing classroom instruction by the various teachers. Reactions were given concerning the methods, techniques, and interpersonal relationships which they observed.

The Teacher and the Act of Sensitization to the Individual Worth of the Child

by
Charles A. Hunter
Head of Department of Sociology, Bishop College

One of the most important tasks of the teacher is to develop a sense of awareness of the individual worth of every child with which he has to deal. There are two areas generally open to abuse in this regard, namely race and culture. Often the teacher is not aware of his failure in these areas of concern because of his own conditioning and inculcations. The predominant emphasis in teacher training in the United States has been oriented toward middle class culture—often middle class white society—and little, if any, provision is made to prepare teachers to function adequately in a setting of lower class youth, especially lower class blacks and Mexican-Americans or other minorities.

Such emphases on middle class values have created situations wherein teachers are unable to cope with the fact of desegregated school. Both black and white teachers often find it difficult to deal adequately with desegregated classes without some outside help. This is likely to be the case until there is more natural interaction between the races in our society. We shall have more to say about this later.

The purpose of this Institute is to develop sensitivity among us in dealing with children of different racial backgrounds. This process is the same as developing sensitivity for dealing with persons from all differentiated groups. It begins by recognizing the worth of every individual and seeing each as a distinct personality, fashioned within a specific cultural milieu and sharing certain peculiar traits.

We will explore the personality of the individual in a rather brief way. There may be several definitions given for personality, including some from ourselves. But, to be sure, when we refer to personality, we have reference to that quality of one's being or self which sets him apart from everyone else and makes him a unique being. This "quality of being" is acquired by the accumulation of the shared aspects of human behavior in a community and the collective features of social life or interaction. We are simply saying that the personality is not an individual matter, but the product of the totality of a given society.

In fact, for the well trained person, one's personality traits are but mirrors to the society of which he has been a part. Suppose we accept this definition given by Ogburn and Nimkoff in Sociology:* "By personality we refer to the integration of the social-psychological behavior of the human being, represented by habits of action and feeling, attitudes and opinions." Personality is the identifiable expression of one's nature, by which society reads the character of a being and responds to the factors gleaned in that reading. It is with the aid of certain personality traits that the mental health of the being is preserved.

*William F. Ogburn, et. al., Sociology (New York: Houghton-Mifflin Company, 1960).

Personality is a factor which we cannot dictate. We may never be sure exactly of what product will ultimately result from the numerous interactions. Included in this process of development are factors such as hereditary or genetic, the physical environment and the social scene. So you can see that every stage has frequencies of variability. Therefore, no two persons are exactly alike. We must understand this in more than a rudimentary fashion, if we are to be effective as teachers in working with children and aiding in their development to the fullest of their potential.

It is fortunate that sociologists and psychologists have devoted so much time in recent years to the understanding of the human personality. For educators have greatly benefitted. More effective pedagogical measures are being employed in schools today because of a better understanding of this vital phenomenon. It is widely recognized that persons do differ and their learning habits, therefore, would differ. This fact must be realized in your dealings with both black and white children in our public schools. One child may have neither the will, ability, interest nor the temperament to acquire one body of knowledge, while another would be vehement in the pursuit of same. These are individual difference not racial differences.

Group Influences on the Personality

The group exerts great influence upon the formation of the human personality. This is especially true because the child at birth and in his early years, is highly dependent and flexible, and thus quite amenable to learning. All of his habits, customs, senses of values, feelings toward his surroundings, moral and spiritual attachments are gained from the group. One's existence within a given group is a conditioning situation. Personality is a product of learning as well as psycho-genic conditioning. This is the area which allows us ample opportunity to assist in the formation of wholesome personalities. It is a point at which a child can develop stereotyped attitudes on race and other matters that are cultural in origin. By the time a child enters school,

he is already a racist if he receives these orientations from the family. The best opportunities for absorting racism is in the family.

Cultural Influences

When we speak of "culture," we are really speaking of an abstract phenomenon. It has assumed various meanings to various people. On the lips of the average man on the streets, it may mean quality of behavior or attitude. To some it has meant possessing a certain "air" or perhaps etiquette. To others, it has meant an accumulation of substantial knowledge in one or more fields. Some rustic people have been known to refer to it as meaning sophisticated people in contrast to their own simple, unpretentious lives.

Culture does not mean that at all. In fact, the very rustic character who speaks of "cultured people" is just as cultured himself. He possesses a different culture which may be no less desirable nor valuable. But importantly, it is a development emanating from his physical surroundings. Culture can best be understood apart from the ethnocentrism which characterize most of us in our own particular setting. Ours is not always the best culture.

Culture is acquired by man. It is that complex whole which includes knowledge, belief, art, morals, custom, law and other capabilities acquired by man as a member of society. In speaking of the concept one refers to the whole system of interrelated behaviors practiced by a people, along with their material possessions and artifacts which they employ. The anthropologist views culture in a technical sense and refers basically to behavior and artifacts. In arriving at a cultural pattern, the anthropologist observes recurrent forms of behavior and defines them along with descriptions of the types of objects which he finds to be extant in a particular group of people. Thus his description of the totality of life among these people pictures the culture. The material possessions of a group reflect the culture, but are not themselves the culture. They are the products of the culture. As it is with material possessions, so it is with

human beings. Man, as a social being, lives in an environment both physical and social in nature. His constitutioal foudation necessarily reflects both cultural conditioning and interaction with other individual. He is a product of his culture and, as such, must receive the proper fundamentals which underlie particular variations in culture. To this end, he will learn to accept persons on the basis of individual worth. This acceptance must involve both pupils, teachers, and administrators in desegregated school situations. The knowledge of cultural rather than racial variations must be applied to all activities i nthe school, and it must become a binding force outside the local mores of prevailing community prejudices.

Quotidianism

In any process in life wholesome relations must be the goal. Such relations are affected by the attitudes we have an dthe image we project in our behavior. Both have a profound effect upon the youth in today's society. Improving intergroup relations is an everyday matter that begins with one's own right relations. Good relations are not achieved by periodic stabs at the problem nor is it a once and for all thrust. It is a "quotidian" process that is an everyday affair or always in process.

We would like to cite one case of a quotidian process in human relations, **The Amigos.** It is a group of persons from all racial and cultural backgrounds who do things they normally do all the time together — across racial and cultural lines. Improved relations result from these sustained normal relationships. These events are done in the open as a means of attitude conditioning. People come together in meetings of THE AMIGOS to experience wholesome interaction. Such as been the results of the AMIGOS in Dallas. This type of functioning can be carried on within our own social systems.

Race Relations in the United States: Past, Present, and Future

by
Robert W. Sunderland
Director of Development, Paul Quinn College

The term "race relations" can conjure up all sorts of images and is subject to many interpretations, depending upon the individuals' own self-image, fears, prejudices, skin color, national cultural origin, etc. For purposes of this discussion, race relations will be taken to mean the general tenor of human relations as between blacks and whites in the United States. We will begin with the assumption that in one sense human relations are improving but that, generally, the historical position of the two groups relative to each other persists. Whatever improvements have come about have been the result of better communications. Problems continue to the extent that the past pattern of racial isolation continues to block communication, to the extent that the black American remains the "invisible man" — unheard and unheeded — a stereotype created by an accident of history.

Race relations in the United States today are the result of an historical development which drew a color line through the social fabric of America and increasingly isolated two groups of human beings from each other until significant communication between them virtually ceased to exist. My basic theme is that the race problem in our nation is essentially a white problem. Negroes did not voluntarily isolate themselves from the dominant culture; did not create the barriers to full social intercourse, to full participation in the economic and political life. When blacks did form their own churches, fraternal organizations, etc., they did so because they were denied equal standings in white institutions. Historically, whites prepared the soil, planted the seed, irrigated and cultivated the seed of racism — and now must reap the results.

Racism is not an innate human characteristic — or at least no more so than the sense of human brotherhood. All of us, as social animals, interdependent within our groupings, have a certain tendency toward zenophobia — fear (and consequent hatred) of the stranger, the man from the outside who differs from our group in speech, dress, action, physical appearance. But each of us is in some measure attracted by the stranger, the different, the exotic. Zenophobia and zenophilia are warring tendencies, when given the upper hand, are matters of cultural development. In our American culture zenophobia prevailed, became particularly centered on one group of people, and developed into one of the more virulent forms of racism. The historical development of the vicious caste system of India, which at its lowest level was largely a matter of color, is a close parallel of the development of race relations in the United States, where a form of slavery, which differed from slavery elsewhere, created caste segregation and with it a dilemma which Alexis de Toqueville recognized in the first half of the 19th century. Toqueville expressed the dilemma by saying that the black and white races in America were unable either to separate or to combine. At the end of Reconstruction following the War between the States, resolution of the dilemma was temporarily postponed through a kind of separation in combination. Emancipation provided the right of the black American to combine with the general culture but, social practice assured that he would remain apart by withholding the opportunity for full participation. Since that time white culture and black culture in the United States have developed along parallel lines without ever fully combining. The end result has been the creation of cultures which, however alike at their points of juncture, have remained apart and, at the crucial level, out of significant communication with each other. How did such a system evolve? Whose was the blame?

When Englishmen (to say nothing of Spaniards, Swedes, French, etc.)—first began to settle in North America, they found two physical environments. One was

set on rocky soil, and was plagued—it seemed—by non-navigable streams and long harsh winters. Those who settled in this environment necessarily turned to exploitation of its forests for ship-building stores and for the fur of its animals and of the abundant fish in its off-shore waters—in short to shipping and trade, for which the European immigrants themselves furnished a plentiful supply of labol. The other environment, roughly the southern half of English-held North America, contained broad, fertile coastal plains watered by navigable rivers and blessed with a good growing season.

This southern section—after the settlers were forced to give up their quest for gold and for a passage to India—settled down to exploit its agricultural potentialities and to produce tobacco, rice, and indigo. Never before had these Europeans seen so much available land and such limitless opportunity. There was only one major problem after their firearms nad firewater, their smallpox and syphilis, made hostile Indians no more than a temporary inconvenience. The problem was a labor supply sufficient to support commercial agriculture. Free labor would not do, even if they could induce enough Englishmen to migrate, because there was too much free land. No free man would work another man's land for long, when he could have his own for the asking. The settlers experimented unsuccessfully with Indian slavery, and they tried to attract indentured servants. Neither expedient promised to provide a labor force large enough, stable enough, and cheap enough for their purposes. In 1619 a Dutch man deposited "20 Negras" in the Virginia colony. The seed of black slavery had been planted in English North America. As it grew it flowered into a plantation economy which assured the economic success of the southern colonies.

The American South flourished; eventually, cotton became king, and an entire culture was built upon the institution of Negro slavery. Try to imagine what the south would have been—how it would have developed—where its income would have derived from—where the Founding

Fathers would have found enough leisure to become revolutionaries—without teh millions of Negroes who were brought unwillingly to its shores!

And how did they come? The southern colonies had very few ships. Slaves came into the American South from the Caribbean islands in shipping bottoms built and owned in large part by those Americans in the northern colonies who had to take to the sea to make a living. Those enterprizing Yankee seamen developed a "triangular trade" which did for them what the plantation did for their southern neighbors—it assured their economic success on the American continent. The transportation and sale of African slaves was a vital element in that triangular trade.

Negro slaves were, albeit unwillingly, the basis for the economic success of the English colonies in America, but in evolution of the slave system, Negroes came to be identified with the conditions of servitude, with a position inferior to that of whites, and eventually came to be considered an inferior race. It is this identification of a distinct group as inferior which differentiates slavery in the U.S. from slavery elsewhere and creates the present problem.

The institution of slavery is possibly as old as humanity itself, but almost nowhere else—and certainly not to so great an extent—did slavery carry the permanent stigma that it carried in what became the United States. By the 15th century, when Portugal opened the slave trade between Africa and western Europe, slavery as an institution had virtually died out in all of western Europe except in Spain and Portugal. The institution had been specifically rejected in England as foreign to English concepts of liberty—however weak those concepts may have been in application to the lower classes. But in the Iberian countries slavery was still recognized, and the slave was protected in his moral and legal rights by both secular and canon law. Slaves who came to the Latin colonies may have suffered physical treatment as harsh as that suffered by those in the English colonies—but they were never denied their essential hu-

manity. The law, and the church, tried to prevent inhuman treatment of slaves, and it encouraged manumission with full restoration of the legal and moral rights of a free man.

Not so in the English colonies. Slavery was not recognized in law. The first Negroes probably had the legal status of indentured servants and were freed when their terms of indenture had been served. Slavery was not only illegal, it was immoral—outside the English moral code. However, regardless of law and morality, the necessity for a dependable labor supply encouraged the importation of Negroes, and the American institution of slavery evolved. By about 1670 colonial law had begun to recognize "perpetual servitude," and before the beginning of the 18th century the institution had become firmly established.

Two things distinguished slavery in the English colonies from slavery as it had existed elsewhere in human history. First, it came to be based solely on color, and color became the badge of slavery. Second, in spite of its incorportation into the legal codes, slavery still violated the moral sensibility of the Anglo-American. This second point may be at the very core of race relations in the United States today.

It is precisely here that the so-called Negro problem in the United States can be seen as a white problem, because the white man must recognize not only the tremendous Negro contribution to American development but also his own guilt in suppressing the knowledge of that contribution and in denying the Negro his full moral dignity—his full humanity.

Slavery strained the conscience of the American slave owner. At first, he rationalized what he knew to be immoral by limiting slavery to non-Christians and telling himself that he was doing the Lord's work in bringing pagans into a Christian culture. But slaves began to accept Christianity, and to have freed those who were converted would have flown in the face of economics. The slave labor supply would then have been no more stable and just as expensive

as the unsuccessful indenture system. Another slave was needed for the conscience, and gradually a conscience-protecting myth was created. Human slavery was immoral, but enslaving Negroes brought them into high Christian culture which could not be immoral. The "logical" corollary was that Negroes were not wholly human. With the evolution and perpetuation of this myth, the moral—that is the human—rights of slaves were taken from them to justify their exploitation and to ease the conscience of the exploiters.

The attitudes underlying the myth hardened as cotton culture spread, as slaves became more valuable, and as the institution of slavery came under attack from the growing anti-slavery movement. By the time full legal emancipation came, the flase idea of racial inferiority was so firmly rooted in white American culture that moral emancipation did not follow the legal death of the institution. As a consequence, the history of race relations in the United States following 1865 is as shameful as the history of slavery itself, and the principal factor in improving the situation is going to have to be white America's acceptance of its guilt—its recognition that whatever degradation may have accrued to black America is, as W. E. B. DuBois said, more the result of segregation that its cause—its acknowledgement of the moral, as well as the legal, rights of black America.

Racism persists in the United States today because we whites cannot face up to our guilt—not because we do not recognize inequities. We have come far enough that we can extend the theory of equal opportunity, but not far enough to redress inequity through the creation of the opportunity to be equal.

Black Americans have been systematically excluded from the mainstream of national culture—on the basis of color alone—that their plight is far different from that of another hyphenated Americans. The Irishman can lose his brogue. The Greek can change his name to Spiro. Both can look back to a well-publicized history for identification. Both can be fully acculturated and can establish effective communication

with the majority culture. Both can, in short, join the cultural establishment and share in the opportunity to be equal. Because of the ease with which they can lose themselves in white America, the egaliterian principle applies. The black American, however, cannot so lose himself. He is too easily identifiable. He will, for the foreseeable future, remain black, with all the attendant stigmata and lack of past and present opportunity—until white America faces the problem squarely. White America must take the initiative in resolving the dilemma.

We must establish lines of communication based on mutual respect and a full understanding of the cultural difefrences which history has created between us. We can begin by restoring to black America the history of its contributions to world culture in general and U.S. culture in particular—that history which has been "lost, strayed, or stolen."

The fact that a high level of culture existed among Negroes in north and west Africa before their contact with white Europeans—that the use of iron was probably a Negro discovery—that one black man first performed successful heart surgery and that another organized the blood bank during World War II—would not be of such vital importance to race relations if they had not been systematically excluded from the history we have been teaching. But they have been omitted, and Negro children have—as one black student said—"Been started off with an inferiority complex." Negro youngsters have, for the most part, been given only white models to emulate—white heroes to admire—and they have been led to believe that there have been few significant Negro achievements.

For the United States, the story of the Negro at the beginning of our history is a story of successful exploitation of a people. It is also a success story for Negroes themselves, if only because they survived the ordeal as a people. The survival of black Americans through 350 years of slavery and near-slavery is one of the greatest success stories in

human history, made even greater by the fact that blacks have survived with dignity. The American Negro, under constant pressure to make him do so, has never—as a people —lost sight of his humanity and his essential dignity as a human being.

The basic struggle today — the one crux of our race relations problem is the black man's demand that the white man—at long last—recognize his humanity and accord him the full dignity due a human being. Therein lies one reason why we must restore the Negroes' "lost, strayed, or stolen" history. Doing so will bolster his sense of dignity, it will help provide him with a point of identification in American development, and it will assure him that his contribution to American culture is being recognized by the society which cut him off from his cultural roots, exploited him, and otherwise segregated, ignored, or despised him.

If his history is not restored, if his vast contribution to American culture is not recognized, he will remain isolated and alienated, but the manifestations of his alienation will change. Recent developments have released Negroes from the bonds of silence. No longer must the black man wear the mask of deception to survive in a white world. The sense of dignity which survived slavery and segregation and has developed into a sense of pride in blackness, but, at the same time, the frustrations generated by centuries of suppression and exploitation have developed into bitterness and, in some cases, hatred of the oppressor. If white America does not accord his black brother the moral as well as the legal recognition of his full humanity, the combination of pride in blackness and growing hatred of whiteness will explode in a way which could destroy the good i American culture along with the evil. The problem is that few whites will admit that they have denied the Negro-American his full moral dignity, while few Negroes have failed to feel the efefct of that denial—of what John F. Kennedy called "the daily insult."

To face the problem squarely we can as individuals do

what you are doing here at the Institute. We can sensitize ourselves not only the feelings and fears and prejudices of others but also to our own psychological limitations—to what Kenneth Clark calls our visceral biases. We can recognize that human nature is much the same everywhere in everyone—which means that we are all pretty weak reeds—that no one group of human beings is essentially inferior—or superior—and that the basic problem is culturally induced behavior. If we can't change human nature, we can change behavior. And like charity the task begins at home.

The Nature of Prejudice

By
Naomi W. Ledé
Assistant Professor of Sociology and Director of Research in Bishop College

The Supreme Court's decision of 1954 banned segregation in the field of public education. Initially, the Court was cautious in rendering its verdict. Segregation was declared null and void by the Court but implementation was to be "with all deliberate speed." The decision was an unprecedented step of legal significance, but as it is with all laws governing human behavior, our Judicial Branch could not provide the necessary direction for the elimination of attitudes regarding pre-conceived notions on the subject of race. The law was incapable of stemming the tide of racial conflict between groups characterized by strong in-group and out-group features.

There is a vast range of influences that impinge upon individuals by virtue of their membership in sociocultural groups. Interpersonal relationships leave their imprint on the individual involved, and the attitudes developed through association gain prominence as they become more permanent. Prejudicial attitudes are acquired in the same manner as all other attitudes and become part of the total personality.

By strict logic, prejudice as an aspect of the personality rests upon a combination of early personal-social training which give content and direction to bias and tolerance. It is a prejudgment which manifests itself more concretely in stereotyped attitudes or false concepts.

Our presentation today deals with negative attitudes generally held by a dominant group concerning other groups. We want to focus your attention on the issues of prejudice, bias, conflicts in thought and misunderstandings which have a greater influence on our national life than many of our citizens realize. It is necessary for us to realize that the attitudes of this nation's citizenry represents a vital force in the dynamics of social change within our society. It is no coincidence that segregation—the hour of its birth—must be sought in period of historical changes, especially since we are living in times of challenging crises which call for intellectual re-assessments. The previous speakers in this Institute have given the necessary historical data on the subject of slavery. We want to discuss and illustrate some of the basic ingredients which make up the whole recipes of our biases and prejudices.

The first evidence of prejudice is revealed through the essential aspect of applying a label of difference to members of a given group. An out-group individual is labeled first by the name of the ethnic group to which he belongs and then as a person. In many instances, an individual is called a Jew first then Mr. Bernstein; a Mexican-American first and then Mr. Gonzales. Felix R. McKnight, editor of the **Dallas Times Herald** (June 29, 1969) in his article "Safeguard for U.S. Future" committed this indisputable gesture. In his comments regarding the Anti-Ballistic Missile System (ABM), he made reference to a meeting held in Madison Square Garden with Hollywood entertainers participating. After Knight had criticized nuclear physicist, Dr. Edwin Teller, he turned his wrath this way: ". . . On Wednesday evening, in Hollywood's glitter and New York's Madison Square Garden, some other "eminents" nuclear experts—actress Shirley MacLaine, Negro comedian Bill

Cosby, and others headed large rallies to oppose the President's plan." In this case, comedian Bill Cosby was the victim of the "label of difference." He was identified by race first and then his occupation, but Shirley MacLaine was just a Hollywood actress. Apparently Editor McKnight felt no need to apply a special label to her.

While stereotyped out-group identification may not be too detrimental in the aforementioned case, it could be construed as damaging to a group's image within the framework of more serious societal deviations. Ethnic labeling is a common practice by the majority group, and where deviant behavior is involved it creates a distorted picture of the out-group's worth to the society in general. This is more clearly illustrated in crime reporting. Descriptive qualities, including race, are important in apprehending criminals, it seems so unfortunate that law enforcement officials and various media of communication find it necessary only in the case of black offenders. Two articles reporting cases of rape appeared side by side in one local daily newspaper, only one mentioned a black male as a suspect; the other case was apparently a white male but the article omitted any reference to race in the latter.

The greatest danger in out-group identification is classifying a variety of group members from all class levels into one single mold, regarding them as a solid, undifferentiated racial lump. The question is often asked, "Who will Negroes vote for in the city elections?" An editor of a newspaper beamed to the black community gave a typical reply: "The capitalists—of which they are a few— will vote for the same man white capitalists vote for. Each individual will vote for the candidate he considers the best man—just as white voters will. Now if the Civil Rights issue was the thing, you would see some taking sides by race. Negroes aren't all one bag of potatoes, as the white man would like to think!" The black man was equally as guilty in his attempt to convey the black man's position in the election; he also placed all whites in the same category.[1]

Status Differential

The status defining function of prejudice is a cultural influence involving the ordering of out-group and in-group relationships along the scale of superiority and inferiority. This implies essential differences in status. In America's own treatment of the Negro following slavery, various southern states fixed the status of the black man in every aspect of his social life. His status in society was fixed by social custom as well as by legal or judicial decisions. Restrictions placed on him ranged from marriage, schooling, employment, to residence and social mobility. The prejudices held by the majority group served as a protective function to keep people segregated in proper or appropriate levels according to certain conventions and expectations.[2]

The term "social distance" reinforces the behavior of one group toward the other. It symbolizes aversion and avoidance which could permit the expression of love and hate in the most extreme forms. A student once remarked about Negroes, "They are all right as long as they keep a good distance from me." Reflecting the attitudes of superiority of the dominant race, she apparently meant not only geographic or spatial distribution but more specifically social or psychic distance.

There are various ways of measuring social distance. One of the first devices developed was the Bogardus' Social Distance Scale. Individuals were given a list of thirteen nationalities including everyone from England to India. These persons were asked to put down on paper the order of their preferences for each group. On a whole, the American native white, English, Canadian, and Scotchmen were placed at the top of the list. The social distance shown expressed the idea of gradation of one's own group and its values with respect to those of another group. It is a scale that measures views on the relative position of various ethnic and racial groups. Thurstone, Cantril and others repeated tests of social distance many times and each discovered remarkable consistency in preferential responses.[3] See Figure 1.

SCALE OF NATIONALITY PREFERENCES

Scale Showing Differences in Sense of Psychological Distance Among Twenty-one National or Racial Groups.

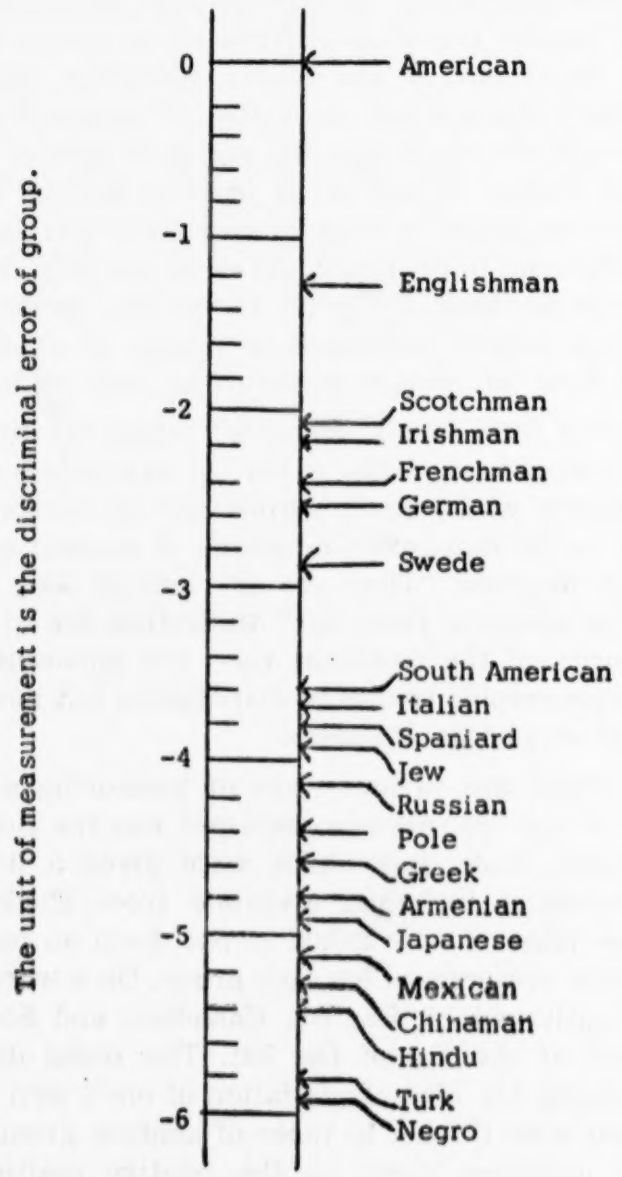


FIG. 1. Redrawn from L. L. Thurstone, "An Experimental Study of National Preferences," J. General Psychology, 1928, 1:405-425. By permission of The Journal Press.

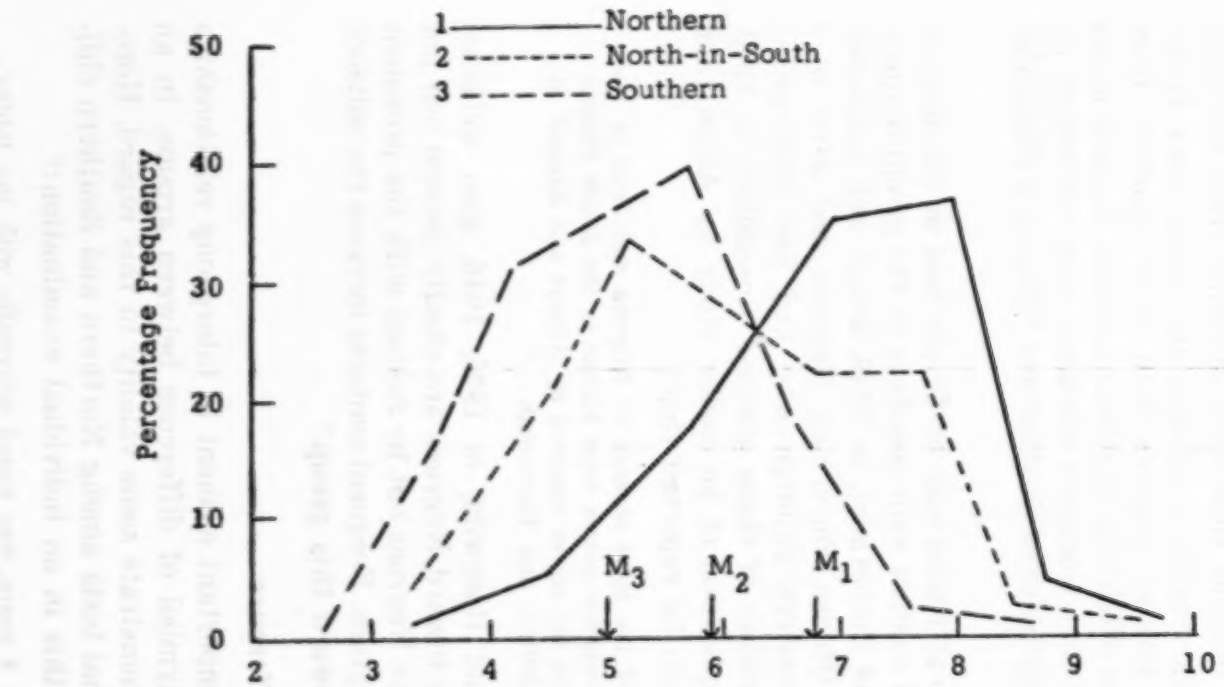


FIG. 2. Attitude Toward Negro of Northern and Southern College Students.

See V. M. Sims and J. R. Patrick, "Attitude Toward Negro of Northern and Southern College Student," J. of Social Psychology, 1936, 7:192-203. Figure 2 is redrawn from p. 194. By permission.

Among the most powerful influences on the original development of ethnic attitudes are those exerted by the various social groups in which an individual finds membership. There will be a strong tendency for attitudes to change. This process has been studied very directly in the case of Northern students attending Southern colleges. Sims and Patrick found, in 1936, that white students from Northern homes attending Northern colleges and much more favorable attitudes toward Negroes than white students from Southern homes attending Southern colleges. Implied in his conclusion was that Northern students were influenced by the dominant attitudes of Southerners.[4] Figure 2 illustrates this point.

Intergroup attitudes may be firmly held in the absence of any personal contact with members of the group in question. Radke and Sutherland, in 1949, found well developed stereotyped attitudes concerning Negroes and Jews in a group of midwestern children who had had little or no contacts with either of these groups.[5] Rosenblith, in 1949, conducted a replication of an earlier study by Allport and Kramer in which he reported that:[6]

> ...In spite of the total absence of Negroes and Jews in the region, the prejudice scores were higher in the South Dakota population than the scores obtained by Allport and Kramer at Harvard, Radcliffe, and Dartmouth..."

Hartley and Horowitz, in 1936, 1946, gave evidence that "attitudes toward Negroes are chiefly determined not by contacts with Negroes but by contact with the prevalent attitudes of Negroes. Frequent contacts increase the salience of attitudes toward this group.[7]

Symbols of Difference

Another important element in intergroup relationships concerns the symbol of difference between groups. In an attempt to demonstrate some validity in this regard, Horowitz's attitudinal tests among Northern and Southern children revealed this in an individual examination:[8]

> Selma, age 4 years, was tested informally with the Ranks

Test. The four white boys in the group ranked 1, 2, 3, 4. Selma then paused:
EXAMINER: "Now which do you like best?"
SELMA: "I don't like colored boys."
EXAMINER: "Which are the colored boys?"
SELMA: (She indicated 8 black boys and had systematically excluded in the Show Me Test which preceded the conversation.)

On the other hand, a Southern seven-year-old, when asked to show "all those that you would go swimming with" hesitated, then spoke up: "Where they go swimming I don't think they allow colored people, . . . Oh, yes they do on Tuesday and Thursday, for about two hours in the afternoon. But supposing they could go with me, I'd want him, and him and him."

Using Horowitz's findings further in our illustrations of symbols of difference, we would like to relate these responses: An eight-year-old Southerner pointed to one of the Negro pictures and said, "I like that one best; he's just like our Chauffeur's boy." The responses of some of the children were most realistic and may be seen in such comments as this: SHOW ME ALL OF THOSE YOU WANT TO LIVE NEXT DOOR TO YOU. The reply was "They can't. There is no room. There is just a lot on one side."

Despite this general reaction, differences in skin color have frequently been the basis of prejudice. Social distance makes it impossible, in many cases, for a individual to judge beyond skin color because of a lack of wholesome contact.

Scape-goating is another activity applied to the field of prejudice. The blame for troubles is almost invariably placed upon the out-group. The concept of scape-goating may be referred to as the "action end" of prejudice and discrimination in its more severe form. Moreover, the ability or power to counterattack suffers certain limitations. The out-group members are generally abused verbally as well as physically. Intolerance and discrimination are directed toward people who are unable to retaliate, and guilt feelings

are generally associated with the whole process. Three types of scape-goating have emerged:

The Compulsive. This kind of individual is frequently characterized by paranoidal trends. He believes that other people are threatening him. For instance, Jews are trying to ruin his business, or the communists will destroy his church, or the Catholics will put the Pope in the White House. Frustrations of the compulsive scape-goater are relieved through responses such as these.

The Conforming. This person is one who tends to follow the conventions of intolerance and discrimination. The intolerant person is emotional rather than ratioal, is egotistical ad is likely to dislike agitators, radicals, and pessimists. George Wallace has been depicted as a more conforming scape-goater. A recent interview with Wallace, published in the (**Dallas Times Herald,** June 22, 1969), carried a statement in which the interviewee indicated that the racial situation has never been bad in Alabama and that rioters should be shot.

The Calculating. This individual is the demagogue and agitator. A calculating person focuses hostility on the enemy he has to destroy so as to obtain power. Stokeley Carmichael, H. Lincoln Rockwell, and an aide of George Wallace, Tom Turnispeed fit into this category. Turnispeed, a loquacious little lawyer in his early 30's stated: "I believe in truth . . . Negroes don't have the capability for abstract reasoning that white people have. But there are some things they can do better. They can run faster, jump higher, and they are better working with their hands." A visitor in Turnispeed's office with a Ph. D. in entomology chimed in that he had his children in private school because they would be held back by lower I. Q.'s among Negro children. Turnispeed admitted that he had never read a book by a black writer.

It is absurb to believe and unrealistic to assume that Negroes do not have the capability for abstract reasoning. For every Baldwin and Commager viewpoint in history

books, I can relate the ideas of Benjamin Quarles and John Hope Franklin; E. Franklin Frazier and Lerone Bennett represent a few of the black writers who have concentrated efforts in urban and social problems along with Daniel Moynihan and Ben H. Bagdikian. In fact, Frazier's work preceded the Negro family report compiled by Moynihan. Blacks do not necessarily run faster as a group because Jim Ryan, Bob Seagran, Sandy Koufax, Willie Mays, Warren Spahn, Bob Gibson, Denny McLaine, Orlando Cepeda, Roger Maris, Stan Musial, Don Meredith and O. J. Simpson represent a colorful array of young athletes that would challenge this unfounded theory. Prejudice and segregation made it impossible for an average black person to succeed in sports, business, or social life. The status quo demanded that any flexibility in the system itself would only absorb "super and instant stars." This created a white backlash—those with stereotyped attitudes of a "black beastly" quality.

Personality and Prejudice

The human personality is almost certainly the most complex phenomenon studied by science. It is fascinating to most of us. This is not entirely because we egotistically see ourselves mirrored in the intricate architecture of another person's individuality. We believe that it is because in our daily lives, we must continually meet, recognize, and deal with other individuals. It is a constant anticipation of their actions; we seek to understand their feelings.[9] Let us delve into some distinctive feature of prejudice as a component of the individual's total set of attitudes and values. In many ways prejudicial attitudes are specific. They may be categorized into some general types of behavioral patterns.

In terms of designation, there are the incipient "crusaders of brotherhood." These are individuals who seek blacks out for conversation but will discuss only the race problem. Every platitude of brotherhood is crystal clear and very new to them. It may never cross the individual's burning, eager mind that his black victim is as weary of this as a man is of his puns on his own name. A member of any oppressed minority group appreciates being able to forget

his problem entirely in conversation with members of other groups.

There is also the righteous indignation type or embryo crusader, who, in hot pursuit of the sufferings and indignities inflicted on minority groups, presses into their private affairs; asking personal questions: "How much money are you able to earn? How much rent do you pay? How much can you afford to spend on your children for Christmas? Are you able to provide for them on your salary? How can you afford a new car? Are you able to estimate how much white blood you have?"

The "bleeding heart" type is generally a prejudice individual with a guilt complex. He lifts the black man from the status of second class citizenship and thrust him aloft as a pitiable wrong to be righted. He classifies all blacks and other minorities as tragic figures struggling in a quicksand of injustice without any power or self-help, utterly dependent on crumbs of kindness from whites. This is more clearly illustrated when lower class or middle class whites complain about taxes and welfare recipients. The message is usually conveyed in a manner which would lead one to believe that the majority of blacks are on welfare and those who are not enjoy the status of "tax-free" citizens. Your unemployment rate in Dallas is very low among both races. It means that the majority of blacks are employed and paying taxes. Blacks in this Institute share the same tax burdens as other whites; they receive salaries from the same employer as whites do. They own homes and other property and pay taxes, and blacks are just as concerned as any one else about spiraling welfare rolls. Numerically, you have more whites on welfare in this country than you do blacks. The act of benevolence on the part of whites is no longer a "cure-all" for racial pacification. There is an unending struggle taking place among minorities; it is a quest for full acceptance in the larger society, and it has to be on their terms. They are in search of a true identity which they are no longer willing to sacrifice or relinquish without cause.

Finally, there is the "chronic interrogator" type of individual which display a tremendous amount of prejudice. He wants to know "what the blacks want?" An obvious answer would be what all other Americans want—Italians, Jews, Irish, Chinese, Japanese, English or just white groups.

There are truths yet unspoken concerning racial prejudice. These are built-in beliefs which feed the ego of militant whites and blacks. The modern militant black man derives a special satisfaction and balm from believing the worst about whites; it helps to keep a fire burning in him and keeps him fighting. Some would rather lose a leg than this fury for whites. Boyles, a Virginia born writer, related this observation rather succinctly:[10]

> "... Before 1951 sank behind the rising year, I realized two great areas of deafness existed in the South: white southerners had no ears to hear that which threatened their dreams. And, colored (black) southerners had none to hear that which would reduce their anger."

Conflicting Values and Prejudice

There are other factors which come into play in the relationship between the social norm of prejudice and certain doctrines of equality. On the one hand, we have been brought up as members of a democratic society to believe in equality of opportunity which would necessarily demand the avoidance of segregation and discrimination. On the other hand, in-group and out-group contacts, particularly those relating to our class structure, stimulate an awareness of differential statuses which encourage discrimination. In addition, segregation in American life provided the greatest impetus for a dual society. Group values, in many ways, enjoyed the same kind of polarization in our society where color was the inconsistent variable in measuring conformity.

The "tension level of social groupings," said Robin M. Williams, "is in part a function of the relative emphasis in the group's culture upon participation in common values.[11] There has been little, if any, equilibrium in our society's

treatment of values when they come in black and white. Case after case of verbal and physical abuse will demonstrate that most white persons do not regard minorities in general and blacks in particular as falling within the scope of the magnetic field of their morality. Southern juries acquitted white men who murdered blacks and this had no moral relevancy for them. Lying and deception beclouded their total personality. Ku Klux Klansmen could always obtain alibis from their cohorts. A dual standard of justice became evident in our society. Exorbitant rental prices in ghetto neighborhoods; realtors over-appraised homes being sold by whites to Negroes; and a lack of enforcement of building codes in black neighborhoods never penetrate the conscience of whites. The lack of cooperation on the part of blacks and whites in police apprenhension is another example of value differentiation.

Dualism in our society placed a guaranteed stamp on whites and relegated blacks to a merciful position. This made each race an outlet for hostility against the other. White children and even adults could assault and molest blacks without too great a danger of retaliation; white men could murder and rape and most often were protected by this in-group. Blacks faced a constant struggle of trying to achieve a sense of dignity and worth in a total environment that threatened the self. In essence, conflicting values have become an attack on the very dignity and integrity of a democratic society.

We have no real answer for you this day on the eve of the final days of the Institute. As a sociologist, we do know that people are not born with prejudice; it is a learned experience in the total process of socialization. People are taught to be different. Pursuant to this idea, it is our firm conviction that the time has come for us to make an effective attack on prejudice. We must recognize and publicize the existence of the army of allies of goodwill in the field of human relations. Let us turn our attention to the constructive, creative forces in our society. In these lie our real strengths.

The situation of blacks and other minorities in America is quite similar to that of colonial America before the Revolution. Great Britain was accused of oppressing and discriminating against her colonies in the same way as whites have done against minorities. We believe that the results will be, as was then, a fierce awareness of the dignity of man, the rights of every individual, and a certainty that brotherhood and freedom is and will remain the destiny of the human race. It will be an awareness borne of hardships, and the spirit of democracy will grow stronger as our prejudices disappear. The American spirit will again become more real, more viable, and more lovable in the country where many diverse groups have found refuge.

Epitaph of Prejudice

"Racial segregation" is a distant cousin of slavery. Some people believe that their attempt to preserve segregation is best for themselves and the nation as a whole. Our good church people, anchored in the religious faith of their mothers and fathers, will use the Bible to justify its existence. They will even argue that God was the first segregationist. "Red birds and blue birds don't fly together,' they contend. The late Dr. Martin Luther King detested this kind of thinking. "Nothing in all the world is more dangerous than sincere ignorance and conscientious stupidity. Shakespeare wrote: "For sweetest things turn sourest by their deeds; Lilies that fester smell far worse than weeds."

So, we have a mandate to conquer prejudice and also to conquer ignorance. Modern man is presently having a rendezvous with chaos, not merely because of human badness but also because of human stupidity. If American democracy gradually disintegrates, it will be due as much to a lack of insight as to a lack of commitment to right.[12]

From this juncture on, there lurks a single phenomenon in my mind. It is the spirit of man. Theologian Howard Thurman[13] supplied us with the ideas for writing the epitaph of prejudice. "There is a spirit aboard in life. It is the spirit that makes for wholeness and for community;

it finds its way into the quiet solitude of a Supreme Court Justice when he ponders the constitutionality of an Act of Congress which guarantees civil rights to all of its citizens. It is a spirit that settles in the pools of light in the face of a little girl as with her frailty she challenges the heart of a policeman. It walks along the lonely road with the solitary protest marcher and settles over him with a benediction as he falls by the assassin's bullet fired from ambush; it kindles the fire of unity in the hearts of those — black and white — as they join arms in efforts to make democracy a reality. This spirit makes a path to Walden Pond and ignites the flame of nonviolence in the mind of a Thoreau and burns through his liquid words from the Atlantic to the Pacific. It broods over the demonstrators for justice and brings comfort to the "forgotten" who have no memory of what it is to feel the rhythm of belonging to the race of men.

The spirit of God should become the spirit of all Americans. His love for his fellows transcends any single affection for a particular group. It is a spirit that knows no country and its allies are to be found wherever the heart is kind and the collective will and private endeavor seek to make justice where injustice abounds, to make peace where chaos is rampant, and to make voices be heard on behalf of the helpless and weak.

Finally, the voice to be heard should be one of strong Americans — black and white — and the voices of those assembled here. This voice will supply the meaning for all of the strivings of the human race toward a world of friendly interrelationships underneath a friendly sky."

NOTES TO CHAPTER

1. Sarah Patton Boyle, The Desegregated Heart (New York: William Morrow and Company, 1962), p. 111.
2. For further explanation, see: Hadley Cantril, "The Intensity of Attitudes," Journal of Abnormal and Social Psychology, 41:131 (1946); Kimball Young, Social Psychology (New York: Appleton-Century-Crofts, Inc., 1956), pp. 502-518; and Eugene L. Horowitz, "Development of Attitudes Toward Negroes," in Theodore M. Newcomb and Eugene L. Hartley, Readings in Social Psychology (New York: Henry Holt and Company, 1947), pp. 507-519.

3. L. L. Thurstone, "An Experimental Study of Nationality Preferences," **Journal of General Psychology, 1928, 1:405-425.** By permission of the Journal Press.
4. See V. M. Sims and J. R. Patrick, "Attitude Toward Negro of Northern and Southern College Students," **Journal of Social Psychology, 1936, 7:192-203.** Figure 2 is redrawn by special permission from the Journal Press.
5. Marian Radke and Jean Sutherland, "Children's Concepts and Attitudes Toward Minority and Majority American Groups," **Journal of Educational Psychology, 1949, 40:449-468.**
6. Judy F. Rosenblith, "A Replication of Some Roots of Prejudice," **Journal of Abnormal and Social Psychology, 1949, 44:470-489**
7. See E. L. Hartley, **Problems in Prejudice** (New York: King's Crown Press, 1946); and E. L. Horowitz, "The Development of Attitudes Toward the Negro," **Archives of Psychology, 1936, No. 194.**
8. Horowitz, **Ibid.**
9. Kimball Young, **Social Psychology** (New York: Appleton-Century-Crofts, Inc., 1956), pp. 509-511.
10. Boyle, **The Desegregated Heart, p. 111.**
11. Robin M. Williams, **The Reduction of Intergroup Tension: A Survey of Research on Problems of Ethnic, Racial, and Religious Group Relations** (New York: Social Science Research Council Bulletin, 57, 1947).
12. Martin Luther King, Jr., **The Strength to Love,** (New York: Harper and Row, 1963.

Summation

By
Joseph T. Howard
Director, Faculty Desegregation Institute

By virtue of training and experience, the staff was well prepared to help the participants gain an inspiring and stimulating experience in human relations. The large group was divided into five small discussion groups. Each discussion group consisted of ten (10) members and one consultant. These small groups were the real "working units" of the Institute. The Faculty Desegregation Institute, by design, was participation-oriented. The participants felt free to express their ideas, feelings, and divergent attitudes. Two concerns dominated the activities of the Institute. First, the Institute sought to cultivate the conviction that some reform in attitudes was possible by rationalizing cer-

tain beliefs held by the constituents. Second, the Institute was geared toward preparing the teachers in attendance for favorable status in a new order made real through the process of desegregation.

In a very short time there was maximum participation in all of the small groups. Full-scale participation helped to stimulate greater interaction in the plenary sessions. The schedule for these sessions was kept flexible so that helpful and appropriate arrangements of the schedule were introducted as the need arose. In general, programming consisted of a two-hour session each morning and one hour and a half during each afternoon period.

For the most part, during the first two weeks the small groups discussed in depth the ideas, points of view, facts and figures which were given during the presentation at the general assembly. The membership of the groups remained the same during the first two weeks. It then became apparent that more interaction between participants of other small groups would greatly increase if the constituency for each group were rearranged. Consequently, the small group membership was realigned during the last week for the purpose of giving the participants greater opportunity to get to know and work with others in the large group.

During the registration period, the participants were given packets of materials. The contents were as follows:

Tentative Schedule of General Assemblies
Intergroup Education by Jean Grambs
School Desegregation—A Bibliograph
"Faculty Desegregation:" NEA 1966 Spring Conference
"As the Child Reads"—A Pamphlet
Las Voces Nuevas del Sudoeste
To Help Answer the Cry for Human Rights—A Pamphlet
Task Force Survey, National Education Association
List of Publications: Integrated Education Associates
Teachers, Free of Prejudice? by Harry Winecoff and Eugene W. Kelly, Jr.
Effective Teaching in the Desegregated School by James H. Bash

Teaching Children and Adults to Understand Human and Race Relations by Saundrah Clark Grevious
An Annotated Bibliography of Books on Human and Race Relations contained in the Bishop College Library.

References were made to the aforementioned materials during the course of the Institute. The final week of small group sessions was largely in the nature of "workshop" use of the documentary sources. The practical guidelines in Grambs' book on **Intergroup Education** and Bash's Pamphlet on **Effective Teaching in the Desegregated School** stimulated the formation of specific ways and means for making the ideas more applicable to various situations in the Dallas school system where the participants were employed. In addition, follow-up sessions have been scheduled for the 1969-70 school year which may provide some impetus to the experiences gained in the Institute.

As a standard reference guide for practical usage, the participants were asked to purchase a copy of Grevious', **Teaching Children and Adults to Understand Human and Race Relations.** This highly condensed yet pointed volume is packed with general principles for effective teaching in desegregated classrooms and practical guides for intergroup education. Grevious' highly distilled presentation sets the pace for an underlying philosophy in human relations as it relates to teaching-learning environments. Minimal use was made of this book but in follow-up sessions the participants will be asked to use it more extensively.

It was the consensus of the staff that the small group sessions were the most effective. The TEDTAC team gave group experiences in role playing which stimulated a high degree of participation in the large group.

General Observations

Training programs of this nature do not achieve all of the purposes during scheduled or structured periods. The coffee breaks held each morning provided opportunities for stimulating the exchange of ideas and exposure of personal attitudes. Mrs. Naomi W. Lede, for example, made one of

her presentations for one half hour. She paused and said "Let's go have some coffee and talk this over." It turned out to be one of the most "turned on" sessions of the Institute. The informal atmosphere as well as the commodious appointments of the Faculty Lounge in the Zale Library provided the setting for "a lot of learning."

Through correspondence from the Director, the participants were all informed that we would take lunch together in the college dining hall. This provided the opportunity to further interact with each other and for some contact with the students. A grea deal of rappor was developed in his instance, and informal interaction was promoted.

All Institute sessions were held in the Zale Library. This gave us easy access to research materials for use by the participants. The Library staff provided identification cards to be used in checking out books and other materials. A prepared bibliography of references contained in the library made it convenient and conducive to furthering the objectives of the Institute.

Staff rapport was superior, and each member extended himself to the fullest. Staff meetings were held daily from eight to nine o'clock in the morning so as to assess the progress of achieving our objectives. Information regarding group experiences and practical planning of activities made these meetings some worthwhile experiences.

The Secretary of the Director of the Institute initiated all proposed changes in the schedule. Mrs. Georgianne Nealy functioned as a "member of the team." The Director takes distinct pleasure in acknowledging with grateful appreciation the valuable contribution made by Mrs. Nealy in making Bishop's first Faculty Desegregation Institute a success.

PART II

APPENDICES

Description of Participants
Pictorial Highlights
Evaluation
News Coverage

DESCRIPTION OF PARTICIPANTS

Participants for the Faculty Desegregation Institute were selected from the personnel files of the Dallas Independent School District. The Director, in cooperation with the Administrator of Special Programs for DISD, handled the administrative details involved in getting the necessary clearance for selecting a random sample of teachers to be included. Fifty teachers, administrators, and other personnel were involved in the Institute. These individuals were evenly divided according to race and, although sex was not a variable in our selection, representation in this regard was substantial.

The data which follow reveal significant facts concerning the characteristics of the persons selected. Of the total number of participants included, 19 or 38.0 per cent were administrators; with 47.3 per cent of this total working on the elementary level and 52.6 per cent were high school principals. There were thirty-one teachers in the Institute and twenty-one of 67.7 per cent of this total worked at the elementary level; ten or 32.3 per cent were employed in the high schools.

Most of the participants were considered very experienced educators. In fact, the median number of years the group had worked was 12.7; the least number of years was one. All persons had attained the bachelor's degree; 32 or 64.0 per cent of the fifty teachers had received the Master of Arts degree and one administrator had earned the doctorate degree. The subject fields represented included English, Mathematics, History, Physical Education, Business, Art, Science, Music, and Special Education.

A substantial number of shifts from one school to another was evident. One teacher had worked at nine different schools, and the average number of schools in which participants had been employed was 3.4. Only one of the teachers had taught outside the State of Texas; 19 or 42.0 per cent of the teachers and/or administrators had worked

in school systems in the State outside of the Dallas Independent School District.

A list of the participants by groups follows:

GROUP A

Dr. J. L. Gibbons, Consultant

NAME	SCHOOL, 1968-69	POSITION
Alexander, Parker	Benjamin Franklin Jr. High,	Teacher
Andrew ,Robert	J. N. Ervin High School,	Principal
Bush, Picolia	Clara Oliver Elementary,	Teacher
Chambers, Carl	E. B. Comstock Jr. High,	Ass't. Principal
Drennan, Marvel	Roberts Elementary,	Teacher
Johnson, Travis E.	F. P. Caillet,	Principal
Kilpatrick, Flossie	Ben Milam Elementary,	Teacher
McMillan, Joseph	C. F. Carr Elementary,	Principal
Martin, Joyce,	John Neely Bryan Elementary,	Teacher
Riggs, Alberta T.	Thomas A. Edison Jr. High,	Teacher

GROUP B

Dr. Charles A. Hunter, Consultant

Calico, Margie	Charles Rice Elementary,	Teacher
Cannon, Margaret	Amelia Earhart Elementary,	Teacher
Cotton, Robert	South Oak Cliff High,	Principal
Croft, Torbett	Gabe P. Allen Elementary,	Principal
Griggs, Mary	Urban Park Elementary,	Teacher
Knox, Neal	L. V. Stockard Jr. High,	Teacher
Marshall, John	Benjamin Franklin Jr. High,	Principal
Mitchell, Verna	Thomas A. Edison Jr. High,	Teacher
Muckelroy, L. W.	Harry Stone Elementary,	Principal
Roan, Elizabeth	K. B. Polk Elementary,	Teacher

GROUP C

Mrs. Naomi W. Ledé, Consultant

Cooper, James	Harry C. Withers Elementary,	Teacher
Dade, B. E.	Pearl C. Anderson Jr. High,	Principal
Filgo, Harold	Sunset High School,	Principal
Hartford, Obenna	Lisbon Elementary,	Teacher
McCarthy, Dorris	John W. Carpenter,	Teacher

NAME	SCHOOL, 1968-69	POSITION
Oldham, P. B.	Lincoln High School	Teacher
Roberson, Doris	Robert L. Thornton	Teacher
Robinson, Robert	Edwin J. Kiest Elementary	Principal
Willis, George	William Brown Miller	Principal
Hayden, Vera	Benjamin Franklin Jr. High	Counselor

GROUP D

Dr. Robert Sunderland, Consultant

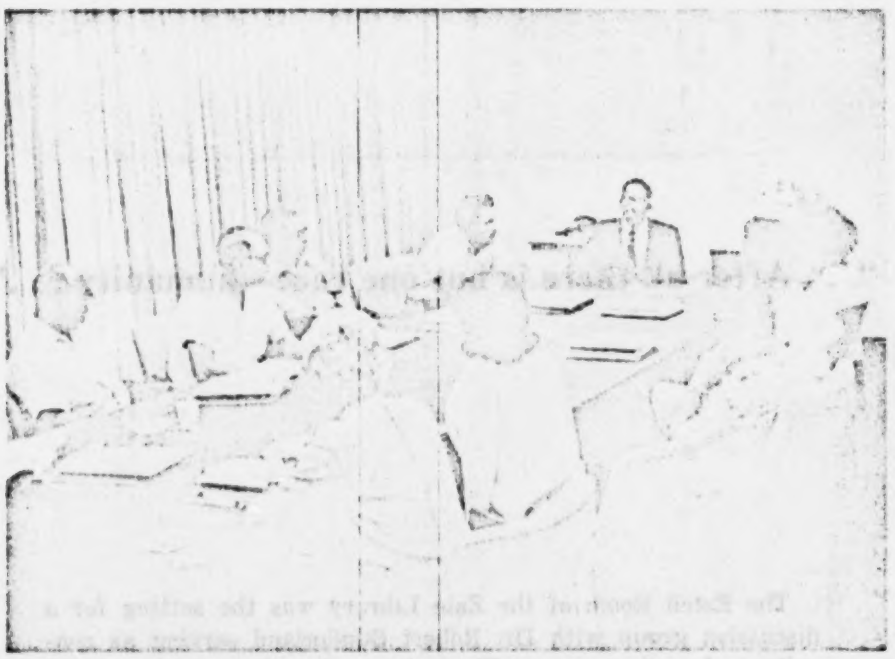
Allen, John	Alex W. Spence Jr. High	Principal
Briley, Erma	Lincoln High School	Teacher
Cowens, Edward	Joseph J. Rhoads Elementary	Principal
Goddard, Arvo	Maple Lawn Elementary	Principal
Holloway, Darlene	Amelia Earhart Elementary	Teacher
Holmes, LaNita J.	George W. Truett Elementary	Teacher
Pilsner, Mary	Amelia Earhart Elementary	Teacher
Presley, Marie	N. W. Harllee Elementary	Teacher
Rutledge, Millerd B.	Continuing Education	Ass't. Principal
Stern, Sarah	Thomas C. Hassell Elementary	Teacher

GROUP E

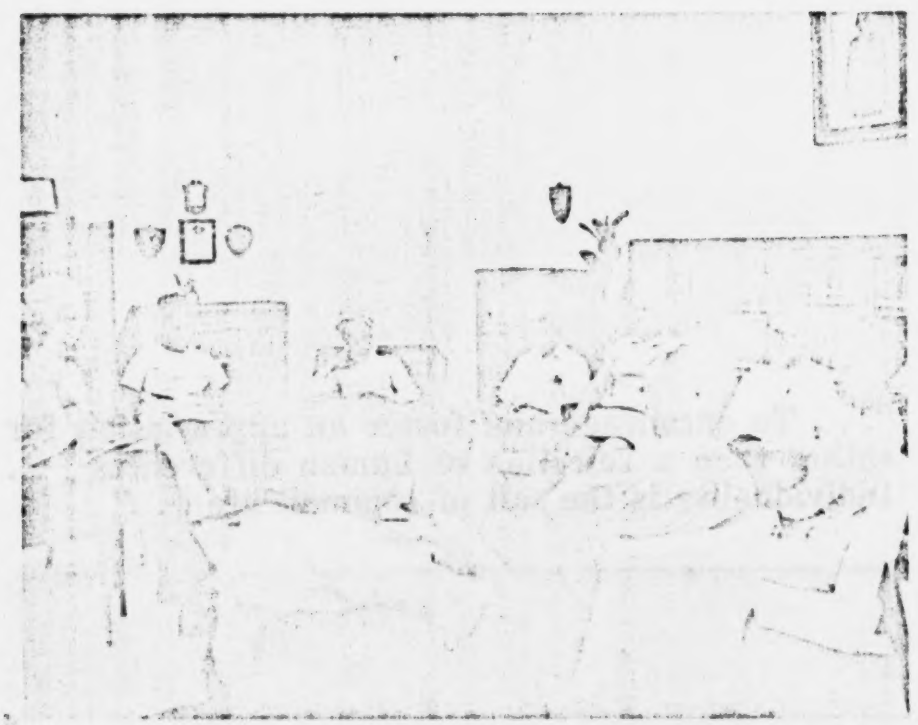
Dr. Joseph T. Howard, Consultant

Beesley, Earl	W. E. Greiner Jr. High	Ass't. Principal
Guzick, Frank	Rylie Junior High	Principal
Hubbell, Margaret	John B. Hood Jr. High	Teacher
Johnson, Marian	Lincoln High School	Teacher
Pitchford; Mary	James S. Hogg	Office Sec'y.
Proctor, Ella	Albert Sidney Johnston	Teacher
Wilder, James	Clinton P. Russell	Principal
Williams, Dorothy	Oliver Wendell Holmes	Teacher
Jackson ,Marguerite	K. B. Elementary	Teacher
Gates, Mary L.	K. B. Polk Elementary	Teacher

". . . To encourage and foster an appreciation for rather than a rejection of human differences . . . Individuality is the salt of common life . . ."



Dr. Charles A. Hunter explains the concepts of "Power, Pomposity, and Quotidianism" to his group. Prolonged normal association foster understanding among various ethnic groups. Group members include: Margie Calico, Margaret Cannon, Robert Cotton, Torbett Croft, Mary Griggs, Neal Knox, John Marshall, Verna Mitchell, L. W. Muckelroy, and Elizabeth Roan. Dr. Hunter is seated at the head of the table.



". . . After all there is but one race—humanity . . ."

The Estell Room of the Zale Library was the setting for a discussion group with Dr. Robert Sunderland serving as consultant for the group. Throughout the three-week period, groups were involved in discussing such topics as "The Origin of Slavery" and methods and techniques for teaching in desegregated schools. Members of the group are: John Allen, Erma Briley, Edward Cowens, Arvo Goddard, Darlene Holloway, LaNita J. Holmes, Mary Pilsner, Marie Presley, Millerd Rutledge, and Sarah Stern. Dr. Sunderland is seated in the immediate forefront with back to camera.

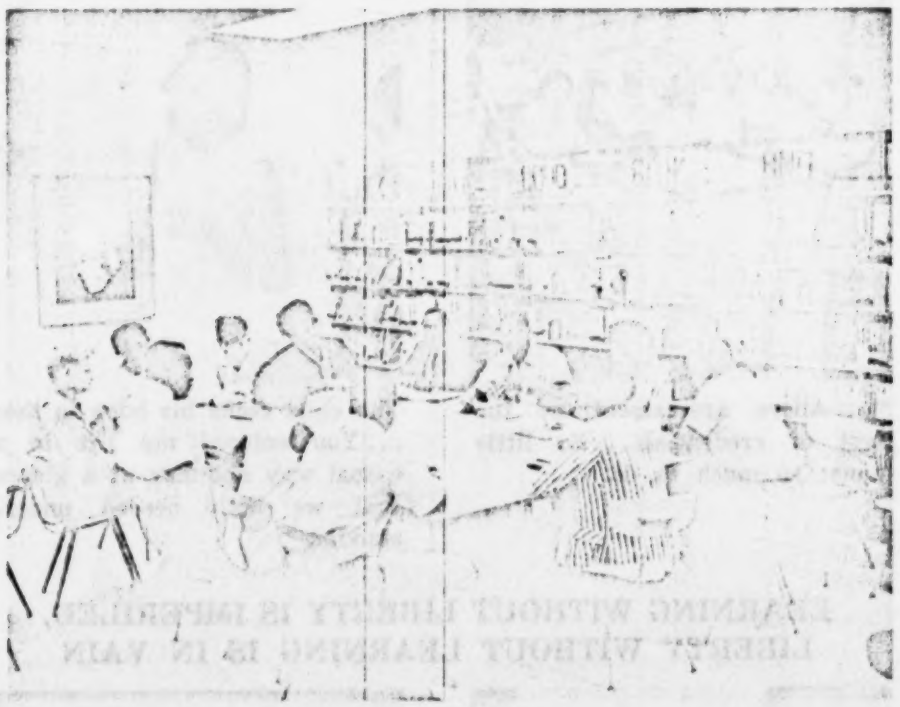
"... The ceaseless ebb and flow of principles relating to human relations . . ."

Dr. J. L. Gibbons, Curriculum Consultant for the Dallas Independent School District, utilized his experience and training by relating it to teaching techniques in public education. The Hilda Taba methods were explained to the group; they were made applicable to desegregated classroom environment. Dr. Gibbons is seated at left. Other members of the group include: (Mrs.) Parker Alexander, Robert Andrews, Picolia Bush, Carl Chambers, Marvel Drennan, Travis Johnson, Flossie Kilpatrick, Joseph McMillan, Joyce Martin and Alberta Riggs.

". . . No chains can bind it, and no cell enclose . . ." The mind will free itself and the truth shall make all men free.

Dr. Joseph T. Howard, Director of the Institute and also a consultant, shares certain experiences he had in intergroup relations in the Phillipines with members of the group. Earl Beesley, Frank Guzick, Margaret Hubbell, Marian Johnson, Hazel Pitchford, Ella Proctor, James Wilder, Dorothy Williams, Marguerite Jackson, and Mary L. Gates participate in the discussion. Earl Beesley gives a humorous tale about one of his experiences with a student in his school; he presented the problem and several alternatives for a solution of same.

". . . Only the autumn can show what the spring has engendered; only in the evening will it be seen what the morning began . . ."



Dr. B. E. Dade, Administrator in the Dallas Independent School District, responds to questions posed by Mrs. Vera Hayden, Counselor and Mr. Harold Filgo, Principal at Sunset High School. The group discussed, at length problems relating to socially disadvantaged children, certain prejudices directed toward this group, and methods for dealing with such problems. Mrs. Naomi W. Lede served as a consultant for this group. Other members participating in the discussion were: James Cooper, B. E. Dade, Harold Filgo, Obenna Hartford, Dorris McCarthy, P. B. Oldham, Doris Roberson, Robert Robinson, George Willis, and Vera Hayden.

Two principals of the group led the discussion relating to teacher-teacher relationships, principal-teacher relationships, and teacher-pupil relationships in desegregated schools. Mr. George Willis and Mr. Robert Robinson shared some of their vital experiences with the group in this regard. Mrs. Lede makes notes on suggestions made by Mr. P. B. Oldham.

TOWARD GREATER HUMAN RELATIONSHIPS AND UNDERSTANDING

"... Above are essentials; the best of credentials... So little done; so much to do.

The child seeks his hope in thee ... You entered my life in a casual way and saw at a glance that we both needed understanding.

LEARNING WITHOUT LIBERTY IS IMPERILED, LIBERTY WITHOUT LEARNING IS IN VAIN

". . . Our lives float on quiet waters... Make new friends, but keep the old; Those are silver; these are gold.

"Oh, the comfort—the inexpressible comfort of being free to discuss racial issues.

A PRELIMINARY EVALUATION

This section summaries some of the comments, general observations, and reactions by participants concerning the Faculty Desegregation Institute. The Director of the Institute suggested an evaluation by the participants so as to elicit some suggestions in planning the follow-up sessions. A member from each of the small groups served on the Special Committee to conduct the evaluation. The Committee devised a two-part instrument. The form consisted of a rating schedule which served as a "memory tickler," and an observation section which offered the opportunity for the participants to record their reactions to the activities of the Institute and general observations. Table 1 gives a per cent distribution of participant responses to all facets of the Institute.

TABLE 1

PER CENT DISTRIBUTION OF RESPONSES BY THE PARTICIPANTS TO ACTIVITIES OF THE FACULTY DESEGREGATION INSTITUTE, 1969

ITEMS	Rating Scale				
	Very Excellent	Excellent	Good	Fair	Bad
Field Trips	0.0	16.7	33.3	45.8	4.2
General Assemblies	4.1	56.3	39.6	0.0	0.0
TEDTAC*	0.0	18.8	50.0	25.0	6.2
TEA**	0.0	25.0	47.9	25.0	2.1
Group Leadership	0.0	73.0	22.9	2.1	0.0
Cafeteria Services	0.0	39.6	35.4	25.0	0.0
Physical Setting	0.0	79.1	20.8	0.0	0.0
Goals/Outcomes	6.2	45.8	43.7	4.1	0.0

*Texas Educational Desegregation Technical Assistance Center

**Texas Education Agency

The rank-order of activities is further supported by a variety of anecdotal responses given by the participants as a means of explaining their feelings toward the sensitivity training in desegregation. The responses were both negative and positive concerning the overall program and particular phases such as the TEDTAC and TEA presentations.

On TEDTAC

Reactions were varied concerning the Texas Educational Desegregation Technical Assistance Center, an affiliate of the University of Texas at Austin, Texas. Responses ranged from a complete rejection of the techniques used to more favorable evaluations concerning the materials selected for stimulating group discussions. One respondent stated his position this way:

> "The materials selected were excellent. The leaders were well informed and provocative, and the discussions following the films were fruitful... My only criticism is that the leaders took too firm a stand on issues. I interpreted their roles as being to provoke thought rather than to take positions on issues. Nevertheless, the general outcome was good but I believe it would have been better had the leaders not projected 'self' too strongly."

Another teacher endorsed a similar position when she gave her reaction to the TEDTAC team. "The overall presentation was unique," she said, "it was provocative and very timely. However, the various presenters, in an effort to stimulate feedback, were too dogmatic in their thinking." The teacher also gave some suggestions for improvement of the group. She stated that "with a few modifications this organization could render a valuable service. I suggest a more humanistic approach to the problem rather than a bi-racial or multi-racial approach."

Some favorable responses which were given indicated that many of the participants thought that the TEDTAC team, in a large measure, achieved the goal of sensitizing

them to problems inherent in desegregated school situations. For instance, one respondent put it this way:

> "My experience with TEDTAC was stimulating and informative. The incidents which the team presented made me re-evaluate my thinking along several lines."

Similar responses related reactions which were considered very favorable to the purposes set forth by this technical assistance group. Examples of these follow:

> "They developed within the group a sense of awareness to today's situations in desegregated schools. They were successful in their job because they left the group better prepared for many situations which may arise in the integrated classrooms."

> "The presentation was very unique. The problems presented could very well have happened in any school. I enjoyed it very much. The motivation was good—one had to really think, which is good. It was very beneficial to the Institute."

> "The TEDTAC team was fairly effective if their purpose was to make us all—black and white—more aware of our prejudices. They did not, as I had anticipated, give us any solutions to the problems."

Negative responses were very strong in some instances. One member of the Institute stated his views rather succinctly: "The leaders did a good job in provoking discussion. I question the advisability of stirring up heated arguments among people who need to work together as a team to solve problems. Frankly, they "turned me off" since I do not like to argue unless it means working toward an immediate goal," he said.

One teacher indicated his frustrations by making the following comments concerning the TEDTAC group:

> "The two days of TEDTAC were ones filled with deep tension because it brought out such bitterness in people, and the discussions lead to arguments without reaching any conclusions. I did not really like their methods—the sessions upset me very much . . ."

One administrator not only criticized the approaches used by the assistance team, but he also gave his impression about the representatives. "I thought the "gangbuster" approach at the beginning was uncalled for . . . I felt that both were poor representatives for the job they were trying to put across." "This is based on the belief," he said, "that no conclusions were derived from the sessions . . ." Despite this response and many of the aforementioned ones, the group as a whole gave the Texas Educational Technical Assistance Center team an above average rating in terms of its effectiveness. The responses are too numerous to include in this portion of our preliminary evaluation.

Texas Education Agency

Most of the participants felt that the information supplied by the Texas Education Agency was geared toward explaining the procedures used by the Agency in in assisting districts ot comply with HEW guidelines. An administrator summed up the general feeling of the participants who responded to our queries regarding this group. "The TEA presentations should deal more with specifics. Little information was given which could be relevant to the Dallas situation," he said.

Faculty Desegregation Institute

The teachers and administrators composing the group involved in sensitivity training from the Dallas Independent School District were equally as open in their reactions concerning the FDI program. As indicated in Table 1, all of the participants thought that the Insitute was good, and a small percentage did not necessarily like the field trips. Over three-fourths of the responses indicated that they would like to see the Institute become a part of "in-service training" for the Dallas Independent School District; while others were more concerned with being considered again for participation in a similar program.

Representative responses follow:

"The Institute shoud be continued so that other participants would have an opportunity to be included in a program such as this."

"I have enjoyed the Institute very much and would recommend this type of training for all teachers and administrators. I rate the Institute as good."

"I have enjoyed the Institute very much This is certainly a step forward in our efforts to better human relations ... If we can be as truthful in our actions in all situations as we have been here, then we have made great accomplishments ... I do feel that every teacher, administrator, and other personnel in the Dallas Independent School District should be required to participate in an Institute such as this."

An administrator and a principal from one of the larger high schools concurred in the belief that the Institute should be held for two weeks rather than three weeks. Another teacher concluded by saying, "I think the Institute has caused all of us to take a long look at ourselves and to realize that we have certain prejudices of our own. A better understanding of ourselves also gives us a better understanding of others. All prejudices may not be eliminated but we will be better equipped to work in the midst of it, and also, to help lessen its effects."

Thursday, July 10, 1969

Faculty to Participate in De

By JUDY WIESSLER

Fifty teachers and administrators from recently desegregated Dallas schools will participate in a 3-week faculty desegregation institute at Bishop College beginning Monday.

Dr. Joseph Howard, Bishop professor of sociology and director of the institute, said the goal is to "improve the teaching-learning situation so that the desegregated school situation will not impede teaching and learning, but will improve them."

The institute will be operated with funds from a federal grant under Title IV of the Civil Rights Act of 1964. Bishop College will provide the facilities and most of the staff, with all participants being from the Dallas Independent School District.

Dr. Howard said this is the first such program to be tried in Dallas. Similar projects are in operation in 16 Texas cities.

"We know that 50 participants is just a drop in the bucket with 7,000 teachers in the school district, but we hope this will be a continuing program and that those participating will become key people in all schools to carry back sensitivity to the problems of desegregation," Dr. Howard said.

Most of the working time in the institute will be spent with faculty members divided into 10-member groups with a staf member "for frank discussion o the problems that come up an ways of dealing with them."

Dr. Howard said the discus sions probably will include ex

"We are studying the situations which can arise by the assignment of 'crossover' teachers (those who teach in a school where they are in the minority race) to improve the entire teaching and learning process," Dr. Howard says.

THE DALLAS TIMES HERALD
CITY NEWS
Wednesday, July 16, 1969
****A—29

Study in Pre

"I have points in my environ are not negotiable, and so

By DERRO EVANS
Staff Writer

Close the door on a room filled by 25 white and 25 black school teachers and administrators who have come to discuss their own prejudices.

The reactions include almost everything but silence.

"We know whites a lot better than they think we do," says a black woman who teaches in a West Dallas junior high school. "They don't know us nearly as well as they think."

A white principal speaks out: "You're going to have to admit that our culture will inevitably represent the dominant group in power, and today that's the white man."

"It's truth and respect we need, not accommodation any

e Dallas Morning News

gregation Institute

ninations of cultural differ-
ces, discipline problems, ab-
nteeism and dropout problems.
The institute will also encour-
e faculty members to "devel-
sensitivity to the importance
contributions of various eth-
groups, an area which has
t been presented too well in
e past. There have been ser-
us neglects, oversights and
en distortions in this area,"
. Howard said.
'This is a 2-way street," he
inted out. "We don't assume
y one of the races is any more
judiced than the other."
An attitude survey will be tak-
en among the participants on the first day of the institute and the test will be run again next spring, for evaluation purposes.

Dr. Howard said a "multiracial approach" will be used in the program. Participants, who were chosen by the school district, will be "people involved in a cross-over situation where desegregation of faculty or student body or both is in effect."

Wednesday, June 11, 1969

6 AA The Dallas Morning News

Bishop College ToHoldProgram

Bishop College will sponsor a "faculty desegregation" program from July 14-Aug. 1 designed to help teachers and administrators develop a greater sensitivity to problems which relate to ethnic backgrounds and learning achievements.

Dr. J. L. Gibbons, an administrative assistant of the Dallas Independent School District, will head of the program.

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stalemate comes when a principal tells a black r: "I have points in my nment which are not nego- and so do you."

resolve deadlocks such as ne, the 50 teachers and ad- rators from the Dallas In- dent School District are en- in a three-week faculty de- gation workshop at Bishop e.

workshop is intended to ze" the participants to ns arising from the inte- of public school faculties, s the director, Dr. Joseph l, Bishop sociology profes-

A member of the workshop faculty, Prof. Robert Sunderland of Paul Quinn College in Waco, tells the teachers and administrators that the "key to success in rooting out your own prejudices" is the recognition that "cultural differences are not biologically based."

"All of us suffer from culturally induced prejudices," Sunderland observes.

"We all look for security," he continues, "and the greater our security, the more we tend to conform.

"We will become better human beings when we understand that we are all products of our own history, and that history has isolated some of us."

A black teacher expresses her disfavor for the term "disadvantaged," commonly used by governmental agencies to refer to members of minority groups, "because to me you might be culturally disadvantaged even if you lived in a $400,000 home and went to Europe every summer."

A white principal agrees: "When we use the term disadvantaged, we're faking a comparison. Why not pick up the student wherever he is and carry him on?"

"Besides," he adds, "if I had to run a foot race with some of the students on this campus, I'm sure I'd be at a disadvantage, too."